



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

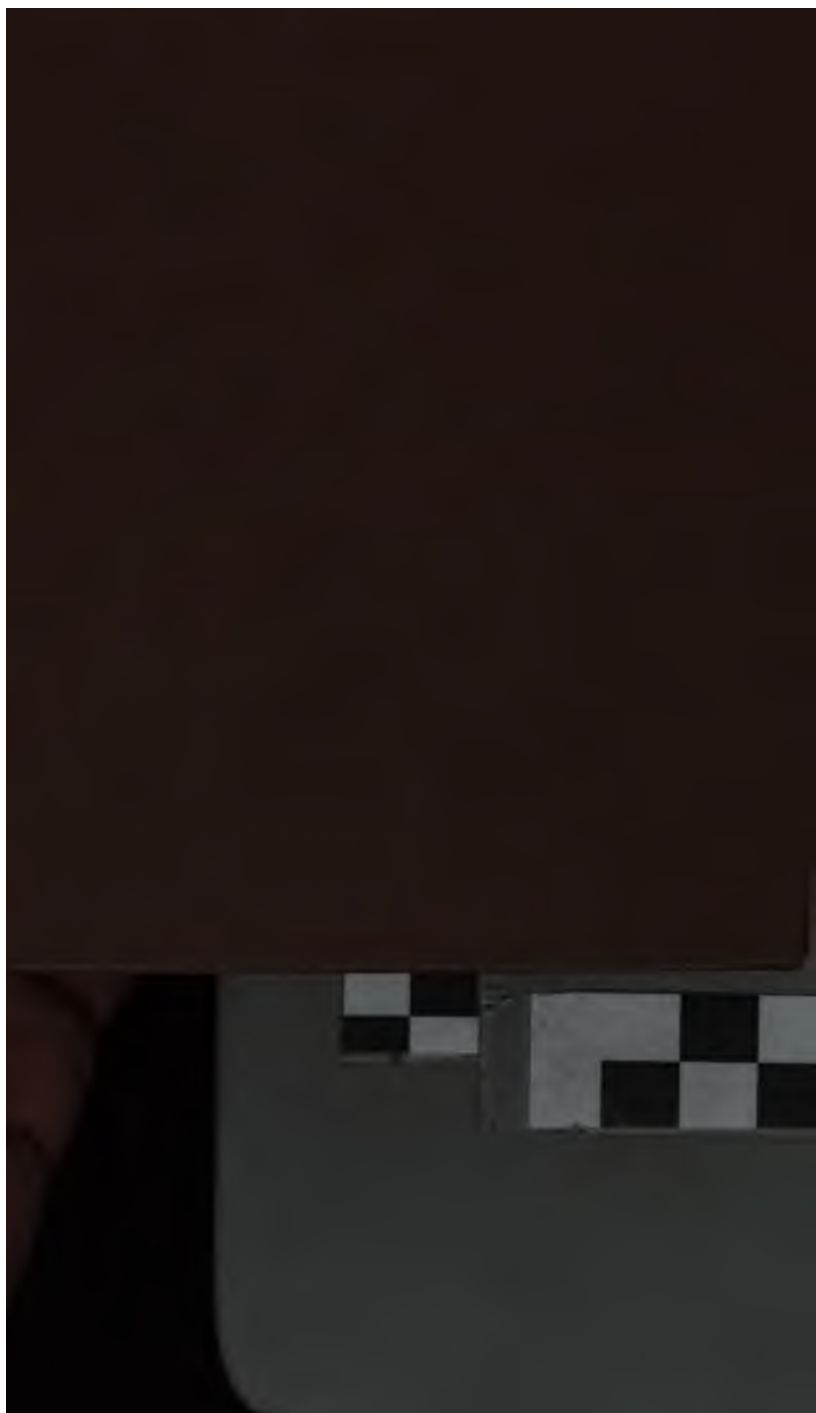
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









A VIEW
OF
The Human Heart,

BY

BARBARA ALLAN SIMON,

AUTHOR OF THE "EVANGELICAL REVIEW OF MODERN GENIUS."

NEW-YORK:

PUBLISHED BY ERASMUS H. SIMON,
AND SOLD BY WILDER AND CAMPBELL, 142 BROADWAY.

1825.

THE

ALPHABETICAL

THE IN ALL HEART

THE IN ALL HEART

THE IN ALL HEART

THE IN ALL HEART

THE IN ALL HEART

A SERIES
OF
ALLEGORICAL DESIGNS,
REPRESENTING
THE HUMAN HEART
FROM ITS
NATURAL TO ITS REGENERATED STATE,
WITH
EXPLANATORY ADDRESSES, MEDITATIONS,
PRAYERS, AND HYMNS,
FOR THE INSTRUCTION OF YOUTH.

BY
BARBARA ALLAN SIMON,
AUTHOR OF THE "EVANGELICAL REVIEW OF MODERN GENIUS."

"At our gates are all manner of choice fruits, new and old,
which I have gathered for thee O my beloved."
SOLOMON'S SONG.

NEW-YORK:
PUBLISHED BY ERASMUS H. SIMON,
AND SOLD BY WILDER AND CAMPBELL, 142 BROADWAY.
—
G. S. VAN WINKLE, PRINTER.

1825.

431358B

Southern District of New-York, ss.

BE IT REMEMBERED, That on the sixteenth day of May A. D. 1825, in the forty ninth year of the Independence of the United States of America, **BARBARA ALLAN SIMON**, of the said district, hath deposited in this office the title of a book, the right whereof she claims as author, in the words following, to wit :

"A Series of Allegorical Designs, representing the Human Heart from its Natural to its Regenerated State, with Explanatory Addresses, Meditations, Prayers, and Hymns, for Instruction of Youth. By Barbara Allan Simon. 'At our gates are all manner of choice fruits, new and old, which I have gathered for thee O my beloved'—Solomon's Song."

IN CONFORMITY to the act of Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the time therein mentioned ;" and also to an act, entitled, "An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.

JAMES DILL,
Clerk of the Southern District of New-York.

DEDICATION.

I DEDICATE this work to the Chiefs of the Indian tribes of this land, as an expression of esteem for the moral grandeur of their feeling, and of admiration at the noble, mild, and conciliatory sentiments contained in their late addresses to government, in behalf of *justice, honour, and humanity*—in behalf of *their nation*. Accept this sincere, though humble tribute, from one who is affectionately desirous of seeing your tribes *united in love to the Redeemer*.

Chiefs of the forest ! whose sun-setting glory
To-morning awaketh the orient earth,
Tribes of a secret, but Heaven whispered story !
Lords of the land which gave freedom her birth :
To you would a stranger this tribute of feeling
Inscribe—for its spirit no fetters confine.
Great Spirit ! the truth of thy record revealing
Arise on the tribes who are destined to shine !

Long have you wandered as outcasts forsaken—
 Been driven by the lawless to ocean's wild shore ;
 But now shall your spring-time of promise awaken,
 As vines yield their blossoms when winter is o'er.

Your free-born spirits, unquell'd by oppression,
 Have tower'd o'er the wrongs that would smother their
 flame—
 Untutor'd by art—unsubdu'd by depression,
 Have nobly defended your dear native claim.
 Illumin'd by Truth, that pure light of the Holy !
 How bright its reflection shall lighten from you !
 O say not salvation to you hath mov'd slowly——
 “ *The last*” it o'ertakes “ *shall be first*” to pursue.

THE AUTHOR.

New-York, April 7th, 1825.

INTRODUCTION.

THE fashions of the world are ever changing—the opinions of men are ever vacillating—the truth of God is always the same, and shall endure forever! Like a mighty rock which raises its awful head above the waves that spend themselves against its immovable base, the word of God has met the assaults of human and satanic rage; successively have they spent their combined strength for nought: the place which once knew them, *now* knoweth them *no more*, but eternal, immutable truth *is* the same yesterday, to-day, and forever!

“*The holy scriptures are able to make us wise unto salvation,*” through faith in Christ Jesus; and they teach that the foundation of all knowledge which includes salvation, is to *know* what we are by *nature*, and what we *must* become by *regeneration*. The posterity of fallen Adam are

there declared, without exception, to be born in sin, and under the dominion of Satan the deceiver; and that unless we are born again, proving by moral resemblance our affinity to the second Adam, as unequivocally as we never fail to demonstrate our derivation from the first, we *cannot* enter into the kingdom of God. This truth, so decidedly, so repeatedly taught in Scripture, and so much illustrated by knowledge of our own heart, and daily observation, is the first which children ought to learn; for *not* until they are thoroughly convinced in themselves that to *do evil* is the native and spontaneous growth of their heart, can they *feel* their *need* of Christ as an atonement and mediator between them and an infinitely holy God, whose justice is ready to be glorified in consuming them; for while "God is love" 'to those who come to him by Christ, whom he hath appointed to be the way, the truth and the life,' *he is a consuming fire to the disobedient.*

Without thus laying the axe to the root of this deadly evil, the most elaborate instruction which the schools can furnish on other subjects will be of no avail. The youth may by any other species of mental improvement become superficial characters. As whited sepulchres, they may bear

an imposing aspect, but within they are full of every abomination. Their lives are spent in deceiving and being deceived, and their end is without hope.

Parents and teachers have hitherto found it difficult to gain more than a passive commitment of these all-important truths to memory. Children instinctively revolt from abstract doctrines, these requiring a stretch of thought, and an exertion of their yet undeveloped intellect, which fatigues them. Weariness and lassitude thus create an aversion which is not easily conquered.

From a studious observance of the character and earliest mental developments of children, I have constantly found that the instruction which has been, by their own free will, conveyed to their understanding through the medium of *allegorical representations of good and evil passions*, excites the deepest interest, affords the greatest pleasure, and makes the most lasting impression.

Thus they pursue with the consent of *all* their powers a research whose object it is to lead them into all truth, and bring into captivity every power to the love and service of the Redeemer.

The care of youth is a trust of the greatest responsibility. They are not only to become, so far as the bent which good instruction and exam-

ple can give, happy and useful, or miserable, and unprofitable in themselves ; but they are to give tone and color to the generation which shall succeed ours. They are to be as lights, so shining in their sphere of duty, that all around may glorify the name they bear, or to become moral plagues, blasting all within their influence.

The prevention of evil, by *training up a child in the way he should go*, is wiser and safer than to attempt the cure of it in any subsequent stage. When the moral soil, from *neglect*—from the want of being duly cultured, weeded and watched over, has become covered with ramified and aspiring weeds ;—when, in other words, the heart has been permitted to harbor its spontaneous growth of secret and presumptuous sins unchecked, there is little hope of sowing the precious seed of revealed truth there. The thorns will choak it, or the watchful tempter will hurry it away, *before* it has gained more than surface ground. Can the Ethiopian change his hue, and the leopard his spots? then may they who are *accustomed* to do evil, do good.

If we desire to promote the interests of Christ's kingdom on earth—if we desire that the rising generation should adorn the doctrine of God the Saviour in all things, “let those to whose care

they are entrusted watch over their souls, as they that *must give an account*—let the youth be rooted and grounded in the faith once delivered to the saints”—that when the winds of false doctrine shall afterwards assail them, they may remain stedfast, immovable—always abounding in that faith which purifieth the heart, and works by love to God.

Much catechetical instruction may be committed to memory without at all affecting the heart, or even acting on the understanding ; but even admitting that children could comprehend that body of theological divinity which the catechism contains, such kind of knowledge seldom does more than constitute them speculative professors. It is that kind of knowledge which is more likely to puff up than edify ; the head has been recognized, but no appeal has been made to the *heart* ; and therefore *this source*, from whence proceeds the issues of life, *remains the same*.

The very terms employed to convey these abstract doctrines are unintelligible to children ; and the consequence is, that under the notion of a duty to God, they acquire (*by this li service*) the habit of taking His great and dreadful name, and the solemn truths of his word on their lips, *while their hearts are far from him*.

The children of the higher and middle classes must needs be sent to liberalize their minds, and form their taste by the study of the profane, immoral, and gross productions of *Heathen* genius. Knowledge of the revealed mind of God, and self-knowledge, are deemed much less essential than the Latin classics. The tree of prohibited knowledge is *coveted*, and the tree of life is rejected. If the *world* be thus *deceived by Satan* it is no marvel. But that those who *believe in Christ* for salvation, and are therefore *required* to come out from among them, and be separated, should permit the hearts of their children to be thus contaminated, and taught to glory in shame, is inexplicable. If you, however, determine still to be the deluded followers of that multitude who throng the broad way, be entreated to fortify the susceptible hearts of your unsuspecting children with the antidote *before* you permit them to imbibe the poison—*then* if they receive the deadly mixture it cannot hurt them. This doctrine is, we are aware, ill suited to the taste of the world; but are christians to be conformed to the world? It is long since the influence, and even the existence of the God of this world, *who ruleth in the heart of the disobedient*, has been exploded as an old fashioned legend or an obsolete figure of speech.

The German, the French, and *other* schools of false philosophy are sound asleep on this alarming subject; consequently the enemy has taken advantage of their situation, liberally to sow his tares among them. These take root inwardly, but bring forth fruit, which *cannot be hid*; yet they have not sufficiently recovered their senses to say, "surely an *enemy* hath done this? or to recognize in that enemy, the Devil: of whose devices (*the scriptures teach us*) we ought *not* to be ignorant. For whether as a roaring lion he goeth about seeking whom he may devour, or seduces men from *obedience* by transforming himself into the semblance of an angel of light, still, he is the *enemy*. Christ teaches that certain characters are of their father, the Devil; and his works they will do. Paul teaches by the same spirit, that Satan blinds the minds of men, lest the glorious light of the gospel should enlighten their hearts. Again, he testifies that he is the god of this blinded world. He having the bestowment of those things which worldlings covet, and for which they contend, *and to whom he will he giveth them*. Their service and homage is the tribute he demands, and they *willingly render it*, to be put in possession of the lust of the eye, of the flesh, and the pride of life.

John teaches that whoso committeth sin is of the Devil, who sinned from the begining; and that Christ was manifested to *destroy the works of the Devil*. James admonishes believers to *resist* the Devil and he will flee from them. Again John characterizes him as the *adversary* of Christ's kingdom, and the *accuser* of the brethren, warning the latter days, that he shall *then* come down having *great power*, knowing that his time is short. The prophets make mention of him under various titles suited to the versatile aspects he assumes. Our Lord and Master was tempted of him as we are, yet without the sin of yielding: and has, as our great Exemplar taught us to resist his allurements (which are always addressed to *self*) by the authority of *the written word of God*.

This chief of the powers of darkness is ever wakeful and persevering, watching the moment when the servant of Christ is *off his guard*, or has *laid aside* that shield which is able to repel his fiery darts. To such characters he affects another than his ordinary form: to appear in the shape of *moral deformity* would shock and disgust them—to such he appears as an angel of light. Thus, under the mask he assumed to deceive them, he has whetted and put into their hand the sword of

persecution to do God service—kindled and invested them with the torch of discord under the notion of zeal—furnished and assisted them to scatter the seeds of contention—prepared materials and afforded direction in building up the walls of separation—and meted out to each his measure of party spirit. * “ Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But *grow* in grace! and in the knowledge of our Lord and Saviour Jesus Christ—to whom be glory both now and forever. Amen !”

* 2 Peter, iii. 17.

✍ I think it proper to acknowledge that I am indebted for the leading ideas of the *allegorical designs* to the wood cuts of a nameless little book written in the German language.

.Nº 1.

of the heart of man before he is regenerated



The Human Heart in its natural state.

*"The Heart is deceitful above all things
and desperately wicked."* Jeremiah.

*1. Pride, self-conceit, vanity. 2. Covetousness, fraud, a-
ny, deceit, malice. 3. Anger, revenge, resent-
ment, self-esteem. 4. Gluttony, selfishness.*

PRIDE.

AFTER considering attentively the picture of *our natural heart*, I think I hear you say, what has *pride* to do among such shameful associates? This *inconsistency*, my dear child, must strike every one. The truth is, *pride* is so blinded by self-love, as to be ignorant of *where* it is, and *who* are its associates. Could it only see the vile rabble among whom it has been so long shut up, instead of showing off its self-important airs, it would hide its head for shame.

Before Adam fell from his original innocent and happy state, which you know he did, by *disobedience to the will of God* plainly revealed to him in the garden of Eden, he had none of those evil passions in his heart, because he was formed in his Maker's image.

The holy scripture teaches us, that the father of *pride* is the Devil. He who has fallen so hopelessly, was once an angel of light in heaven : there God had appointed him the rank he should hold, and the sphere of duty he should adorn ; but he became ambitious of *self* exaltation, not reflecting, that to be truly great and distinguished, is to *subdue self*, seeking above all the glory of God. He was cast down from that abode of

peace and love because of his rebellion, together with those angels he had seduced to partake of his sin, and is with them, reserved under chains of everlasting duration for that place of horror and despair prepared for him.

Beware, dear child, of being tempted by this seducing sin of Satan. You can only escape its attacks by *watchfulness* and *prayer*, and arguments from the *holy scripture*.

Although this dangerous sin is most easily discovered in others, it is safer and wiser to detect it in ourselves. I shall tell you how to know it, in order that you may guard against its attempts to seduce you :—

Are you disposed to boast of your own merit or doings? Do you seek to be admired, or noticed? or are you eager to obtain the precedence of your brothers, sisters, or school-fellows? This is the evil spirit called pride, from which you should flee as from the face of a serpent. Hear what the holy scripture teaches :—"God hath respect to the lowly, but the proud he knoweth afar off." Again : "Before honor is humility—and a haughty spirit before a fall." What a monstrous inconsistency is pride in man!—a creature made of dust, and continually depending on his maker for his very breath, as well as every thing

he possesses. Alas! *what* has he to be proud of, whose heart has been declared “deceitful above all things, and desperately wicked?”—Sooner may the garden be proud of its thorns, and the field of its thistles, than man of aught he may call his own.

PRAAYER.

Heavenly Father! preserve thy frail and erring child from being tempted to indulge this great sin; let thy good spirit enlighten my dark mind, that I may be enabled *by that light*, to discover the evils of my heart. Grant me, O Father, power from thee to resist and to subdue my other corrupt passions. When I meditate on the humility of the Lord of Glory, who, *to do thy will*, became of no reputation in the eye of the world—who was meek and lowly of heart—I am overwhelmed with shame and confusion at my own ingratitude, folly and stupidity, in having so long offended thy pure eye with a heart at enmity with thee. Help me, O Heavenly Father, by the influence of thy holy spirit, to devote my future life to thy service. I ask this and every other petition, in the name, and for the sake, of my Lord and Saviour Jesus Christ.

AMEN.

HYMN.

" O happy is the child who hears
 " Instruction's warning voice,
 " And who celestial Wisdom makes
 " His early, only choice !

 " For she has treasures greater far
 " Than east or west unfold ;
 " And her rewards more precious are
 " Than stores of gems or gold.

 " In her right hand she holds to view
 " A life of peaceful days ;
 " True riches with true honors join'd
 " Are what her left displays.

 " She guides the young with innocence
 " The path of life to tread ;
 " A crown of glory she bestows
 " Upon the hoary head.

 " According as her labours rise,
 " So her rewards increase ;
 " Her ways are ways of blessedness—
 " They lead to perfect peace !"

COVETOUSNESS.

COVETOUSNESS is an evil spirit, which the holy scripture expressly forbids us to harbour. To de-

sure any thing which belongs to another, is, in the sight of God, (who knows our thoughts,) as bad as stealing; a vice so base and shameful, that none but the outcasts of society would be guilty of it.

The tenth commandment contains the prohibition of God against covetousness, which if indulged, would turn society into an image of hell. In reading history, we learn how much mischief this lawless passion has brought on the world.—The ambitious worldling has *coveted* the possession of another, and having power, he has seized it, while the blood of thousands of immortal beings has been shed to pay its price.

I shall illustrate the deceitful and desperately wicked nature of this passion, by two interesting selections from sacred history. Achan the son of Carmi saw, coveted, and took possession of a splendid Babylonish garment, although he knew that the command of God had prohibited the people of Israel from even touching the least thing that had belonged to that people. The tribes of Israel were smitten with a dreadful visitation from the Lord; so that Joshua, their leader, began to fear that some individual had committed a great sin: He assembled the people, and having cast lots, Achan was discovered to be the guilty one: then Joshua said, “My son give glory to the God

of Israel, and make confession unto Him, and tell me what thou hast done, hiding nothing from me." Then Achan answered saying, "indeed I have sinned against the Lord God of Israel, for thus have I done : When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a gold wedge sixty shekels weight, I *coveted* them—and *took* them—and behold they are *hid* in the earth, in the midst of *my* tent ; and Joshua and all Israel took Achan, and the silver, and the gold, together with his sons and daughters, his oxen, his asses, his sheep, his tent, and all that he had ; and they brought them to the valley of Achor. And Joshua said, why hast thou troubled us ? The Lord shall trouble thee this day, and all Israel stoned them with stones, and burned them with fire." The other illustration is in the Book of 2 Kings, chapter 5.

Naaman the Syrian was a great man, loaded with riches and honors ; but he was a leper, (that is to say) afflicted with a very loathsome, and almost incurable disease. He had brought away captive a little maid out of the land of Israel, who now waited on his (Naaman's) wife. This little maid had in her own land heard much about the Prophet Elisha, and she said to her mistress, would to God, my lord were with the prophet that is in Samaria ! for he would recover him of his leprosy.

This kind desire of the little maid was told the King of Syria, who greatly esteemed Naaman, and he said go, and I will send a letter unto the king of Israel. Naaman therefore departed, loaded with costly presents, and gave the letter to the king. The contents of this letter were dictated by the wisdom of the *world*, which is in reality foolishness, for there the Syrian monarch asks the *king* to cure Naaman, as if the wealth, and power, and greatness of this world could do what could only be done by the *Spirit of God*. The King of Israel rent his clothes, and said, "am I a God to kill or make alive, that this man doth send unto me to recover a man of his leprosy? But when Elisha, the *man of God*, heard that the King of Israel was shocked at this proposal, he said to him, "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." Naaman therefore came with great pomp, and stood in his chariot at the door of Elisha. The Prophet sent to him a message that he must bathe seven times in the river *Jordan*. Naaman had not *faith* to believe that he could be cured by means so *simple*; he had not yet learnt that the whole secret of the cure lay in *obeying the will of God*: he was wroth, and went away; he thought that the prophet would come in person, with much ceremony invoking the name

of his God, and that he would recover him by virtue of his touch : like his monarch, he was blinded and seduced by *worldly* wisdom, and thus he *reasoned* : “ Are not Abna and Pharpar, rivers of Damascus, *better* than all the waters of Israel ? May I not as well wash in them to be cured ? So he turned and went away in a rage ; but a wise servant of his advised him to try the simple remedy which the prophet had prescribed. He was persuaded—went down to Jordan, and dipped himself seven times, according to the command of God, by the prophet, and he became renewed in body as fresh as a little child. He being recovered, went back to the man of God, declaring to him, that now he knew there was no God but the God of Israel, and also entreating the prophet to receive from him a token of his gratitude ; but the prophet, desirous of recommending that religion *which actuates men to do good without reward*, said, as the Lord liveth, before whom I stand, I will receive nothing. Naaman then entreated to be permitted to carry home with him two burdens of earth from the place where he had been cured, and taught to know God ; then he departed in peace ; but the servant of Elisha had none of his master’s spirit. The evil spirit of *covetousness* took possession of him. He thought it was hard to see the rich gifts which Naaman brought as a reward

for his cure, return back with him to his own country : he determined, since his master had refused his reward, to take it instead of him ; therefore, he followed and overtook Naaman, who alighted from his chariot to meet him, saying, is all well ? The spirit of covetousness now was insufficient to act alone ; another evil spirit must be called in to *assist* in the deception : it became *necessary* to tell a *lie* in order to make his return plausible. My master, said he, hath sent me to say, two young men, sons of the prophets, are arrived from Mount Ephraim—give them, I pray thee, a talent of silver and two changes of raiment. So Naaman made his servants carry them before this covetous and false deceiver. Such deeds cannot endure the light : he hid the goods in a tower of the house, and having let the servants go, he was again before his master, as if nothing had happened. What must have been his surprise and shame, when the man of God said to him, “ Whence comest thou Gehazi ? ” . *Another lie had again become necessary.* “ Thy servant went no where,” said he : But his master said, did not mine heart move when the man turned from his chariot to meet thee ?—The leprosy, therefore, of Naaman, cleave unto thee and thy seed for ever : and he went out from his presence a leper.

MEDITATION.

How often does a covetous spirit, lead its possessors to affect distinction in spheres of life involving other duties and capability than they have the power to exercise. To desert the sphere which Providence has pointed out to us, and for which nature has fitted us, is a subversion of moral and social order; for there is no situation which the christian may not adorn, by letting his light so shine *in it*, that his Heavenly Father may be glorified. A usurpation which is thus effected *by the power of money*, instead of affording that distinction which has been coveted, only holds its dupes forth to notice as ridiculous imitators. In aspiring after a new selection of titled and fashionable associates, they have heartlessly forsaken the pious and worthy whom they formerly knew, while those for whom they have been sacrificed, stoop only to recognize the equality of their accompaniments. Themselves they ridicule and despise. True nobility is not to be purchased.— It throws around the chiefs of the wilderness a moral grandeur of feeling and sentiment, before which adventitious attributes sink into insignificance and contempt.

PRAYER.

Merciful Father! Thy erring child entreats thee to take entire possession of a heart too long the unguarded retreat of the adversary and deceiver. O thou giver of every good and perfect gift! give me thy Holy Spirit, that I may henceforth yield my heart as a temple dedicated to thee, enlightened from above, and having the flame of pure love ever ascending from Christ its altar. I have *now* seen what a hateful thing sin is; I have *no longer* a desire to be enslaved by the vile passions which have so long been harboured in my heart; I wish *now* to serve and obey my Redeemer, who, to ransom me from the power of evil here, and its punishment hereafter, shed his own blood. I come to thee weak and frail; but *who* ever asked of thee *in faith*, and was sent empty away? *Who* ever trusted in thy power, and was confounded? I ask all in the name and for the sake of Jesus Christ my Lord and Saviour.

AMEN.

“ God is a spirit just and wise,
 “ He knows our inmost mind;
 “ In vain to him we raise our voice
 “ And leave our hearts behind.

"In spirit and in truth alone,
 "We must present our prayer;
 "The formal and the false are known
 "Through each disguise they wear,

 "Their lifted eyes salute the skies,
 "Their bending knees the ground,
 "But God abhors the empty form
 "Where not the heart is found."

ENVY.

ENVY is an immediate influence from Satan—he first conceived envy against Adam and Eve in Eden. He could not endure to contrast their state with his own. They were happy in the favor of God, and in communion with him and his holy angels, while he was hopelessly driven from his presence for ever. Envy of their blessedness and peace led him to plan their ruin. He tempted them with the desire of becoming *greater than they were by forbidden means*: they listened—were deceived—disobeyed God; and thus, instead of improving their condition, in becoming *as Gods to know good and evil*, they acquired by that *prohibited knowledge* the new feelings of *fear and shame*.

They were now afraid of God—why? Because they had *disobeyed his command*; and they were ashamed of themselves, because they had *lost* their innocence. Conscious guilt taught them to hide themselves from God, whom they were wont to behold with perfect delight.

Again: The evil spirit of envy took possession of Cain, who first envied, then hated, and finally slew his brother. Another illustration of this satanic passion, we have in the history of Joseph and his brethren: first they envied him, and then concerted how to destroy him. By the interposition of Reuben and Judah, he was delivered from them, and sold to a company of Ismaelites, who carried him to Egypt. God overruled their evil purpose for much good to Joseph, and also to his brethren, who *repented*, and were *forgiven* by him.

Envy is seldom without its usual accompaniments, which are deceit, malice, perfidy, and fraud; so that a person who cherishes, or even admits pride, covetousness and envy, may be said to possess a legion of evil spirits. Such a heart had Mary Magdalene, out of whom our blessed Saviour cast seven devils. Such devils have a kind of faith; they know that Jesus Christ is the holy one of God, but they still continue devils: their faith

only teaches them to *fear* that he will give them up to their decreed torment before the time.

ANGER.

ANGER is a passion, which we are informed by scripture, “rests in the bosom of fools.” A good man never for any injury associated with *self*, lets the sun go down upon his wrath; but there is a holy indignation against *sin*, *unbelief*, and *hypocrisy*, which is sometimes in scripture called anger. Thus, God is represented as being “*angry with the wicked every day*.” He is indignant that all that light and privilege which his revealed word unfolds to them, is abused and neglected, or perverted. The psalmist experienced this feeling of loyalty to God and zeal for his glory, when he said, “do not I hate them who *hate thee*, and hold them as mine enemies? Our Heavenly Master, who was meek and lowly as regarded his individual requisitions, was roused to resentment when he characterized the chief priests, scribes and pharisees of those times, as serpents—a generation of vipers!! who ought to bring forth fruits meet for repentance.” Instead of being disinterested, upright, and sincere, having an eye single to the glory of God, whom they professed to honor, they were self-interested hypocrites. The same

holy indignation urged him to enter into the temple, and drive out those who had turned it into a place of merchandize. Yes ! an individual, insignificant in their eye, having neither the affluence nor investment which secures influence, and purchases the respect of men, said, "take these things hence—it is *written*, ' my house shall be called an house of prayer for all people, but ye have made it a den of thieves ! ' "

But this holy excitement of zeal for the glory of God, is as opposite to any emotion of personal anger, as light is from darkness. If we admit or cherish resentment toward those who have *personally* injured us—or against persons instead of *sins*, (even when our resentment is not associated with self) our prayers are unacceptable to God ; for if we have any cause of disagreement with our fellow men, we are required first, to go and grant submission or forgiveness to those who offend us, and then come and offer our prayers ; because, " if we forgive not men their trespasses against us, neither will our Heavenly Father forgive our trespasses against Him."

The apostles of our Lord on one occasion, were moved to resent a *personal* affront which the Samaritans offered to their Lord and themselves ; who, (because his *face was toward Jerusalem*,) refused from him a passing visit : they were deter-

mined if they could not have a first, to refuse a secondary place in his regard. The apostle said to their master, "Lord, shall we command fire to come down from Heaven, and consume them as Elijah did? But Jesus said, "Ye know not what manner of spirit ye are of, for the son of man came not to destroy men, but to save them." Another illustration of this zeal, which is not according to knowledge, we find in the history of the prophet Jonah. The city of Ninive was very great, and had become very wicked in the sight of God. Jonah was commanded (much against his will) to go and declare to them their iniquity, and warn them, that *if they did not repent*, the city would be destroyed within forty days. When he had done this, the King of Ninive came down from his throne, put on sackcloth, and humbled himself to the dust: he also proclaimed a universal fast during three days, when neither man nor beast should eat or drink; but by prayer and contrition, avert the judgment which the prophet had proclaimed in the name of God.

Jonah went up to a mountain which overlooked the city, to see its destruction—which he now heartily wished, in order that *he might have credit as a true prophet*. This selfish feeling taught him to forget that he had preached *repentance* to the

people, as well as retribution, and that their repentance was to be the condition of their preservation from the threatened vengeance of God ; an issue which glorified God as much, and even more than the infliction of unconditional destruction would have done, his promise being fulfilled in either case. The people of Ninive actually did repent, from one end of the city to the other : they *abstained from their worldly pursuits*, and repenting in dust and ashes, fasted and prayed to the Lord for pardon and mercy. The universal cry of contrition which the whole city sent up, reached the Lord, and was accepted by him as the fulfilment of that condition which should avert his judgment. Jonah knew nothing of all this while he waited on the mountain, impatient to see the fulfilment of his denunciation. The Lord taught him his error by a striking emblem. The sun beat fiercely on the spot where he stood, having no shelter there. He wished for death, to relieve him of his present bodily suffering, as well as affronted feelings ; for now the time was elapsed in which the destruction of Ninive should have taken place. He at length sunk under the oppression of his mind and body, into sleep. While he slept, the Lord caused a magnificent plant to spring up, whose broad and fresh

leaves covered him from the scorching rays of the sun. When Jonah awoke and saw this refreshing and friendly shelter, he felt attachment to the beauteous plant for the protection it afforded him—but the Lord caused a worm to attack its-root, when presently it began to droop, fade, and finally die. Again—Jonah felt actuated by personal anger. Then God said to Jonah, dost thou well to be angry for the loss of the gourd? which neither grew, nor was planted by thy care or labour! which was the growth of a day!—and should I not spare Ninive, that great city, wherein are more than *six thousand children, that cannot discern between their right hand and their left*—and also much cattle? How compassionate is our Heavenly Father!—for we learn that little children, and even the inferior animals, are objects of his solicitude and care.

Many, during the dark ages, have thought they did God service, in robbing and murdering the Jews and others who *differed from them in opinion*, while they only were actuated by their own *party or personal anger*, which never burns so fiercely as when contending for *opinion*. The false zeal which this evil passion excites, has deluged christendom with crime and blood. The most impious of all wars, was that which they miscalled

the holy war. But if this evil spirit has stolen the cloak of religion, it has also borrowed the mask of fashion. When you mix with society, dear child, you will not unfrequently hear of the sacrifices which this evil spirit demands as the tribute of its infatuated votaries. Yes, you will hear of rational, accountable, and immortal beings, paying what are styled debts of honor, with their lives; or by taking the life, at least shedding the blood, of their fellow mortals. One allows the spirit of anger to arise in his breast—(always in some cause where *self* is concerned,) he gives it utterance in reproach, ridicule, or malicious insinuation. When such an assault is made against a christian character, he would not degrade himself by resenting it in kind: he knows that a mind of his own rank *cannot* offend him; and from a lower grade of character he *will not* receive any affront—he would in doing so, be *sunk to the same unprincipled level*. But unhappily, when such a challenge as an angry word or look, is given to a person having the passions of his natural heart *unexpelled*, his pride is hurt, his anger is roused, his passions are in a wild tumult, Satan fomenters their disorder—affront is taken, redress is demanded, a convenient place is appointed, instruments of death are provided, and forthwith the men of honor adjust the quarrel: By means of acknow-

ledgment of error, by reason, by argument ? O no ! This magnanimous conquest of pride, and passion, and self, the *deceiver* has taught them to consider cowardice : their manner of settling the affair, must be by means of steel and balls : these are the arguments to which each party resort, leaving the worthy part of society to think that both champions are alike unprincipled ; both alike cowards of opinion, and slaves of passion.

MEDITATION.

When I meditate on the long suffering patience of God, I am lost in wonder and praise ! How many and aggravated have been my provocations, and still I am spared that I may repent. I have too long been a cumberer of the ground ; the good fruit of the Holy Spirit I have not brought forth, so to reward the labour of the heavenly husbandman. My Lord, who planted, and daily bedewed me with his choicest blessings, looked for grapes, and have I yielded only wild grapes ; but still I am not cut down !—Teach me, Lord, to be long-suffering, weaned so much from exactions for self, as to feel no emotion of anger for personal injury, or provocation. For

the meek alone shall inherit the earth, when thy will shall be done as in heaven !

PRAYER.

Our Father who art in Heaven ! constrain us by the power of thy good spirit to yield up our hearts, with all our first and warmest affections to thee ! Forbid, Lord, that (having known thy revealed mind from our youth,) we should devote our early years, and our prime of life, to the service of the world, the Devil, and self ; and afterwards provoke thee to just anger, by offering thee the sin-worn remnant of our age, when not the *will*, but the *power* to sin, becomes extinct. Henceforth I determine by thy help, to offer up soul and body to thee, my Redeemer, as a *living* sacrifice, which is my reasonable service ! I desire not only to be free from the *punishment* of sin hereafter, but to be free from its *dominion* here. Lord take forcible and entire possession of my heart ! When its affections ebb, let it be to centre in thee ! and when they flow forth, let it be in thy service ! I ask this and every blessing, in the name and for the sake of my Lord and Saviour. **AMEN.**

HYMN.

- " Giver of concord, Prince of Peace
 " Meek lamb-like Son of God !
 " Bid our unruly passions cease—
 " Efface them by thy blood.
 " Then shall we find the ancient way,
 " The wondering world to move ;
 " Again fierce disputants shall say,
 " ' SEE HOW THESE CHRISTIANS LOVE ! ' "
-

SLOTH.

NOT slothful in business ; but, *fervent in spirit serving the Lord,*" is an injunction exemplified in the lives of Christ, and his apostles. Sloth is a base and degrading characteristic of the natural heart. Man in a savage, barbarous, and degenerate state, is *slothful*. Activity of mind and body, are attributes of the christian character : their time, and every other talent, are considered a loan to be improved by industry : so that when an account of their stewardship is demanded, they may not be found unprofitable servants.

The wise Monarch of Israel, bids the sluggard "*go to the ant,*" in order to receive instruction and reproof. The bees are also a wise communi-

ty, from which man may derive much instruction: their labours are not selfish, but social : each furnishes some part of the common stock of provision : those who refuse to work, are not permitted to partake of the sweets which joint labour has furnished.

However shameful is this disposition, and however deplorable are its results to society, there is a much more lamentable and common expression of it in that sphere of duty which man as a rational, accountable, and immortal being, was intended to adorn. There are persons as active and as wise in making *temporal* provision for the future, as the *ants* or *bees* ; who nevertheless are sluggards, where the interests of their *soul* are concerned : they have fallen sound asleep, and *dream* that without *striving*, they may enter into the strait gate ; without *knocking*, the door of mercy will open to them ; without *seeking*, they will find salvation ; without doing the will of his Father, they will be acknowledged by Christ when they only call him Lord ! Lord ! * * * * *

The slothful professor has *not* the feeling of love to the Saviour in his heart ; for this would redeem his time from waste ; it would impel him to be active in improving this, and every other loan, from his heavenly Father. When those faculties which are capable of becoming exalted, expanded, and

enlightened *by exertion in their proper sphere*, become by slothfulness, torpid and unprofitable ; how must the sluggard be terrified, when the *account of his stewardship* is demanded by an all *righteous Judge* ? Alas ! like the spider's airy web, his long cherished delusion vanishes. He *now* finds that *speculative* faith is a deception of Satan's own contrivance : he now finds that God is *not* an arbitrary, but a *righteous* sovereign ; not reaping where he never sowed, nor requiring what he never gave. He is then taught, but too late, that *not* the ignorant, but unbelievers, hypocrites, liars, &c. are excluded from those blessings which the blood of Christ had power to procure for the world.

MEDITATION.

When I contemplate the history of Christ my master !—when I consider his unwearied activity in doing good to the souls and bodies of those among whom he sojourned, I am ready to blush for shame at my sluggishness of soul and mind.—How often have I seen difficulties in the path of duty, rising like mighty mountains ; and instead of going on in the spirit of true faith, I have been dismayed : yet blessed be thy name, and be it testified to thy glory, thy servants have found these

mountain-like difficulties *disappear*, as often as in *true faith* they have gone fearlessly forth leaning upon *the divine Redeemer!* Heavenly Father! give me that activity which love to thee, and gratitude to my Redeemer, inspires! Then when I am no longer fettered by any weight, not even the sin which most easily besets me, I shall run without being weary or faint in my prescribed path of duty: Like the rising sun, I shall go forth increasing in glory as I advance on my way. I have got a sight of my native sin, and loathe it: and by thy grace, I have learnt to taste the sweets of holiness, love, and peace! Never leave me, never forsake me, O my heavenly Father! lest if left to myself, I should fall into temptation, and thus grieve thy holy spirit. I have now no more relish for the gross and insipid husks which the natural heart covets: I desire to be fed with the bread which came from heaven, for the life of my immortal being: having tasted the blessing of freedom *from sin*, let me die, rather than be again enslaved by its power.

I give myself to thee wholly: take my heart, and reign there its Lord and love for ever.

AMEN.

" Ye indolent and slothful rise !
 " View the ant's labours, and be wise ;
 " She has no guide to point her way,
 " No ruler chiding her delay.—
 " Yet see with what incessant cares
 " She for the winter's storm prepares ;
 " In summer she provides her sweets,
 " And Autumn her research completes.

" But when will sluggish fools arise ?
 " How long shall sloth seal up their eyes ?
 " Sloth more indulgence still demands ;
 " Sloth shuts the eyes, and fold the hands ;
 " But mark the end :—want shall assail
 " When youthful strength and vigour fail.
 " Just retribution on shall rush,
 " Their vain delusive hope to crush."

SENSUALITY.

SENSUALITY is a base passion. *Self* is the idol of the sensualist : Its early stage discovers itself in children who have a special regard to *themselves* in all they *think, say, and do*. When I see a boy selecting for *himself* what he considers the *best* of every thing, this disposition assures me that he will be a sordid character through life, the slave of his

passions, and his will be ignoble pursuits, and dishonorable gains. To expect that such a character will aspire after moral or intellectual improvement, is as vain as to expect that a bat can be taught to love day-light. Such characters exemplify that the curse of the serpent extends to those *he tempts* to love themselves : they grovel in the mire, and eat dust : when a selfish boy, who loves ease too much to improve his mind, and refine his taste by study, becomes a man ; he is truly an object of disgust : his impurity of heart evinces itself by grossness of expression : even people who are not regulated by the decisions of religion, shun such a pest. Education has refined their minds ; and of such a person they say, " he is a brutal fellow : " he was baptized with water without his own consent, and this is all the title which he has to the name of christian. Such a mere animal would be quite out of his element in the society of " holy angels, and the spirits of just men made perfect : " to him, holiness, peace, and love, would be misery : his passions are his masters, and hell is their kindred sphere. But if there are under the christian name multitudes of such characters who assimilate more with the brutes that perish, than with man as a rational and immortal being, there is another class equally self-worshippers, who may

be characterized as the insects of fashion. Large cities swarm with these ephemera, who flutter from one trifling pursuit to another, with the same claim to reason as the gaudy and trifling butterfly; for neither they, nor the restless insect they resemble, provide for the time to come.

“A fool,” says the wise man, “may be known by his laughter, manner, and attire,” even before he confirms the fact by *speaking*. Again: The eyes of a fool are in the ends of the earth: self-knowledge he has none. The wise heathen maxim, “KNOW THYSELF,” has never entered his ear. Such characters instinctively shun any exposure of their heart, even to themselves. There the goods of their strong master are secure. Should truth in the form of a cherub, declare that *their* hearts are deceitful above all things, desperately wicked; like the deaf adder they would close their ear against such information; they would refuse to be charmed to self-knowledge, though wisdom herself should charm them ever so wisely.

When I meditate on the great, the magnanimous souls, whose histories are recorded in the holy book of God, I am covered with shame and confusion. Moses chose rather to suffer affliction with the people of God, (in the faith of participating in their promised glory) than to enjoy a luxurious life

in the court of Egypt. Abraham simply trusting in the promise which God revealed to him, left his native land, and went forth in faith, not knowing whither, or for what purpose. This the Lord revealed when he *set out on his journey*, but not before. Daniel, a man greatly beloved for the sanctity of his character, chose to subsist on pulse, rather than revel in the luxury of the king's banquets. He refused to obey the king's order to cease from praying to the Almighty, and was thrown into a den among fierce lions, whom God restrained from harming him. Such was his faith in the omniscience of God, and of his power to protect those who trust in him; that *the lions' mouths were shut by it*: they dared not harm him.

PRAVER.

O Holy Father! enable me to strive against my besetting sins. Give me power to prevail against those principalities and strong-holds, which Satan has so long fortified for himself in my heart. I know that our present state of existence is a state of probation; that here we are to be proved and tried, in order that the use or abuse of our privi-

leges, may determine our eternal destination. I know that it is only they who overcome the world, the Devil, and the flesh, that shall have a right to that tree of life, which is in the midst of the paradise of God ; even the true vine ! O give me a child-like confidence in thy word, written for my instruction by thy faithful servants, and dictated by thy holy spirit ; give me a teachable and submissive spirit, that when I sit at the feet of Jesus to *hear* his commands, I may *obey* them.

I ask all in the name of my Redeemer.

AMEN.

“ Lord, if thou thy grace impart,
 “ Self and sin shall leave my heart ;
 “ I shall as my master be
 “ Adorned with meek humility.
 “ Simple, teachable, and mild,
 “ Changed into a weaned child.
 “ Pleased with all thy word decides,
 “ Weaned from all the world besides.
 “ Father, fix my heart on thee !
 “ Thine would its affections be !
 “ All its treasure is above,
 “ Where reigneth Christ—its light and love.”

INTEMPERANCE.

THE apostle enjoins *christians* to "let their moderation (or temperance) be known to all men." This moderation has unhappily, in modern times, been in many instances transferred from its original application, namely, the things of *this world*, to the things which belong to our *eternal* peace. Here a lamentable moderation prevails; while much superfluous extravagance contradicts the apostolic injunction. The wants of nature are few, and easily supplied; and in a habitual temperance, there is great reward; for not only the body is thus preserved from languor, disease, and suffering, but the mind is healthful and vigorous, with no intercepting clog to withhold communion with its risen Lord, and that cloud of witnesses who, although withdrawn in body, are yet present in spirit, to instruct and comfort believers. On the contrary, to *abuse* by intemperance those good things which God hath bestowed for a temperate *use*, is to lay up a store of physical as well as moral evil for the time to come. Who hath redness of eyes? saith the wise man: who hath babbling, and hurts without cause? They that tarry long at the wine, &c. Who hath

sleepless nights, and a diseased mind and body? They that wallow in luxurious abundance, "whose God is their belly."

When I have seen a table groaning under costly and successive variety of vitiated blessings, I have contrasted this prodigal waste with the scanty meal of penury. How many destitute widows and orphans I have said, might be relieved from the gnawings of hunger by the very refuse of these voluptuaries. Insult not the majesty of heaven, ye votaries of riot and waste, by invoking with affected grimace, his blessing on your abuse of his gifts. *Be consistent.* Your banquet declares that ye refuse to obey his precepts. Aggravate not his indignation by asking a blessing on his dishonoured laws. "Be not deceived:" God is not mocked: "They that sow to the flesh, shall of the flesh reap *corruption.*" An asp lurks in the wine cup to sting you; and diseases of every form lay in ambush in that vitiated profusion.

Our Lord and master was strictly temperate; and he admonishes his followers to take no thought what they shall eat or drink, nor with what they shall be clothed. Even Heathen worthies have been remarkable for inculcating and practising temperance. It constituted one of their most eminent virtues. Nobility of

soul was never associated with the characteristics of an epicure or glutton. The character whom our Lord represents as awaking from his sensual dream in hell, is not accused of any positive breach of the law of God ; but he fared sumptuously, while he neglected a destitute child of God, who desired the crumbs, or refuse of his table. Another sensualist is represented as saying, " Soul take thine ease, eat, drink, and be merry, for thou hast much store laid up for many years." To whom God replied, " Thou fool, this night thy soul shall be required of thee ; for whom *then* hast thou provided these things ?" Our Lord not only recommends uniform temperance, but occasional fasting. When besought to heal a youth who had a certain evil spirit ; this kind, said he, can only be expelled by prayer and fasting. To attempt drawing the attention of this lowest grade of man, to the *enlightening* and *purifying* truths of *divine revelation*, is as inconsiderate as it would be to throw pearls before swine, in the hope that they would be enabled by a miraculous change of nature to appreciate them : both animals must hopelessly wallow in their congenial mire. O fallen man ! *who*, seeing thy inglorious slavery and sordid destiny, would for one moment question, that human nature, and human intellect in thee, is sunk to the level of *animal instinct* ?

PRAYER.

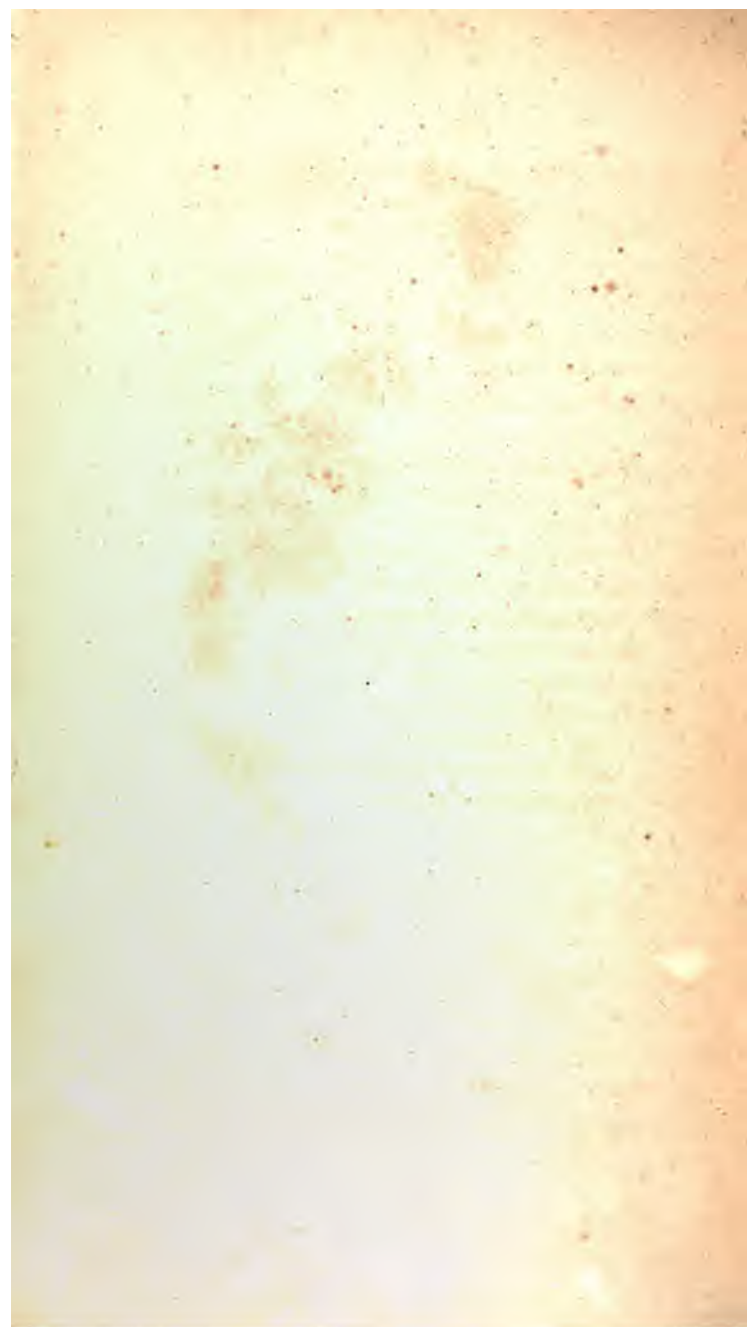
Merciful Father ! I have the *will* to come to thee, that I may become thy child, grant me the *power* ! My prayers are not yet inspired by filial gratitude. They are like the cry of the young raven, which yet thou deignest to hear. I cannot yet hope that thou wilt hear *my* supplication as those of thy obedient children ; for, alas, I have not yet the claim of thy *friend*—but because of my *importunity* I know thou wilt answer me in peace. Lord ! I pray *not* for the distinction, wealth, or reputation of this vain world. I *ask* that I may receive the gift of thy Holy Spirit ! to illumine what is dark in me—to ennoble what is sordid—to expand what is contracted—to elevate what is mean. I have seen what a hateful thing sin is ; I abhor and detest the crooked serpent in every shape of evil he assumes to tempt and deceive—I admire virtue, and love peace ! I desire to grow in grace and in the knowledge of my Lord and Saviour ; but I am weak, and I distrust myself. I would, as a little child who makes a first effort to stand upright, cling to thy proffered aid ; conscious that if I take one step, even toward thee, trusting in my *own* ability, I *shall* fall.

Lead me and guide me in the path of life which
conducts to peace, for the sake of thy beloved
Son.

AMEN.

HYMN.

" While wordly men with all their might
" Their worthless cheat pursue,
" How slow is each advance I make
" With Christ my Lord in view !
" Inspire my soul with holy zeal,
" My cold dead heart inflame—
" Religion without zeal and love
" Is but an empty name.
" To gain the rest of Zion hill,
" May I unwearied strive ;
" And all those powers employ for thee
" Which I from thee derive."







• Picture of a Heart which has just been prepared with the view of death & judgment by striving of the Holy Spirit for entrance.

• Men and brethren "What shall I do to be saved"
Believe in the Lord Jesus Christ and thou

This heart represents one who has had a sight of death and judgment. Many must be laid on beds of sickness, before they *permit themselves to think* on this alarming subject. When the sinner, *conscious of guilt*, expects to be launched into that eternal existence for which he has made no preparation, the vanities of the world lose their power to fascinate. Sometimes on recovering, this salutary conviction is retained ; but in most cases, with health, the sinner returns to his wallowing in the mire. The holy spirit is ever ready to act in concert with the first emotion of this conviction. Sometimes a continued *will to sin repels its strivings*. In other cases, its admission is permitted, and its stay secured by using the appointed means for *growing* in grace.

When the husbandman has ploughed and sowed, he may pray to Him, who by giving sunshine and rain can crown his labour with a good harvest ; but without using these means, he has no reason to expect a crop as an answer of prayer. It is equally vain to dream that the influence of the great spirit, which is as sunshine and refreshing showers, would produce the good fruits of the spirit, without the co-operation of the *affection* and *will*. When affliction, or some other cause, ploughs the heart, the affection and will

must receive the precious truths of revelation ; thus taking root, they soon yield the peaceable fruits of righteousness. Watchfulness and prayer are equally to be observed, as the means of guarding the heart from the re-admission of temptation. "*Watch and pray that ye enter not into temptation.*" If these duties could be dispensed with in us, why are they so solemnly, so repeatedly urged upon us by our heavenly Father ? Would he say, " My son, *give me thy heart,*" if it was not in our power to give or withhold its affections ? Why would he bid us cease to *do evil*, and learn to *do well*, if we were no more than passive machines ? What means our Lord and Saviour, when he says, " Behold, I stand at the door and knock !" *Why*, and for *what*, dear child, does thy Saviour stand knocking at thy heart, but for admittance ? He would call its affections his own ! Surely thou wilt not refuse him ! Has he not bought thee with the price of his blood ? To whom then dost thou belong but to him who gave himself for thee ? A death-bed repentance, as it is termed, is in many cases a lamentable delusion. How can God be reconciled to those who have given the service of their youth and prime to the Devil, the world, and self, and have spurned the instructions, invitations, and warnings of his beloved son, whom he sent into

the world to *purify unto himself a peculiar people zealous of good works*? Not filial love, but slavish fear of punishment, compels their tardy submission. What! shall Christ become thus the minister of sin? Shall the mere confession which fear has extorted from alarmed consciousness, serve as a passport to that society who have *fought the good fight of faith*, and obtained the *victory over* those very enemies, which the unregenerated have served and obeyed? *Why* is the gospel *hid* to any? The apostle solves the question: “*The god of this world has blinded them; they have been led captives by him at his will.*” Can Christ and Belial assimilate? Can holiness and pollution reign together? No! Such characters are not branches of the true vine; neither will he own their *too late* cry of Lord! Lord! O it is a fatal delusion, from which thousands have awaked in those flames which *just* retribution has kindled.—The case of the pardoned thief on the cross bears no affinity to such infatuated presumption. He believed in Christ as soon as he knew him: both his knowledge of him, and his faith, were at the last hour of life; but the modern sinner has sinned against line upon line and precept upon precept. During his whole life he has slighted his proffered mercy, and neglected his great salvation.

Tremble then, ye who *delay repentance* till the horrors of a death-bed shall surround you. Instead of receiving the salutation of "Well done good and faithful servant, enter thou into the joy of thy Lord," to such it shall righteously be said, "When I called, ye would not answer; when I spake, ye would not hear; but did choose that in which I delighted not: therefore, I will laugh at your calamity, and mock when your fear cometh as desolation." The unimproved loan shall be taken from the unprofitable steward, and given to that servant who gained an increase by a beneficial improvement of the talents he received. These are the declarations of Christ—these are the tests by which he judges: and an angel from heaven cannot reverse them.



Picture of the Heart which has tasted the good word of God - the gift of the holy Spirit and the power of the world to come.

"Continue ye in my love."

"ye, faithful unto death & ye shall receive a crown of life.

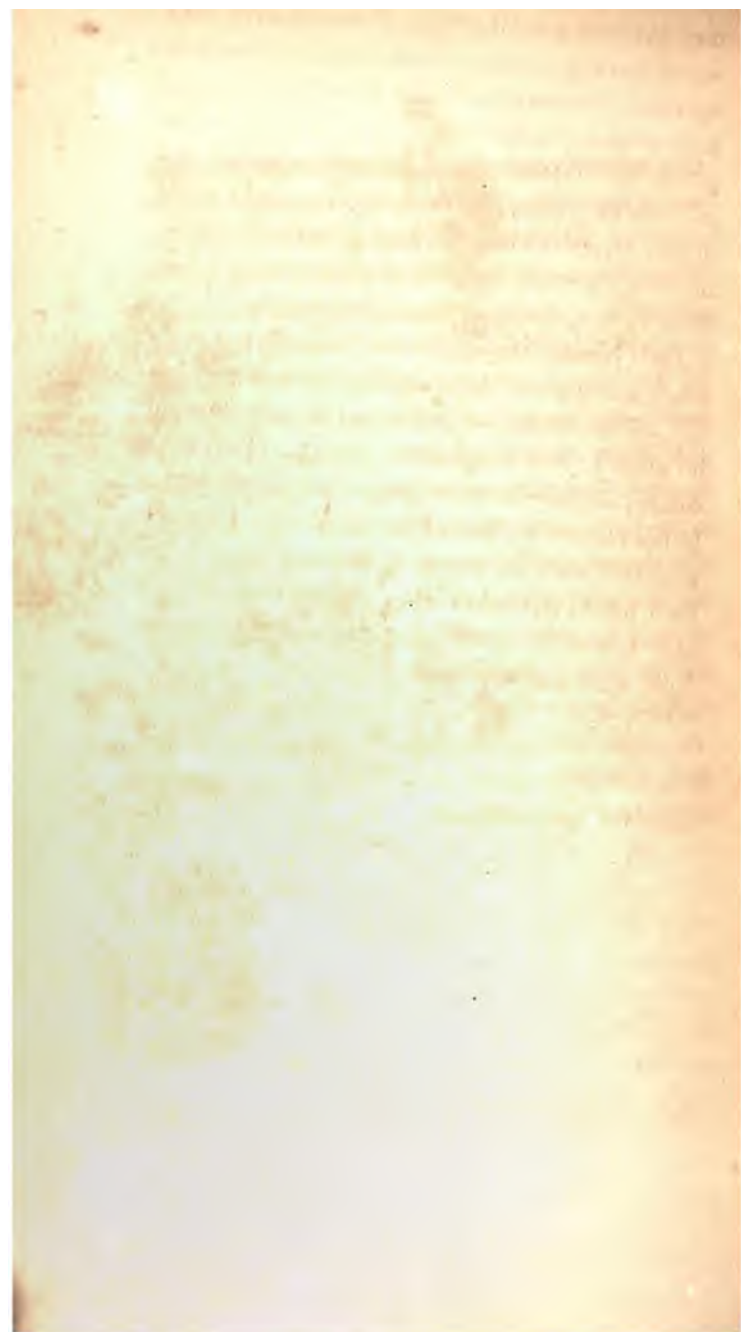
Watch and pray!

The third heart exhibits a more advanced stage of the spirit's influence, in him who has had a view of death and judgment. Much depends *now* in using the *means* of *growing* in grace. *Vigilance* and *watchfulness* are required to guard against the surprisals of temptation, which the dethroned enemy will not fail to renew. Fervent *prayer* is also indispensable ; for only those who ask shall receive power to withstand that guileful fascination, which the enemy now assumes. The constant and assiduous *study* of the *revealed mind of God*, is the third *means* within our power. *Satan cannot break this three-fold cord* : Thus the spirit (not being grieved nor resisted) carries on the work of sanctification, until the babe in Christ attains the stature of a perfect christian character.

But if the sinner who has obtained a view of death and judgment, fails to make use of these appointed means for progressing in the christian life, he shall *fall away* : the good seed, which fell on a stony place soon withered, because it lacked depth and moisture. If for *want of striving*, and *asking*, and *seeking*, the influence of the spirit withdraws from his heart, and his love waxes cold, it were better that he had never heard of the way of salvation, and the holy commandment delivered unto him ; for he shall be *speechless* before his

judge. The heathen are in a safer condition, if from *ignorance* they sin and worship stocks and stones. They have a cloak for their sin : and if Jesus was never made known to them as their saviour and teacher, they can urge as a plea, that they have never *refused* him, nor *resisted* his spirit, the *only* sin which he *cannot* forgive. The fourth Heart represents such an one. This class involves various grades ; from the lukewarm formalist, who has the form of religion, while he denies its power, up to the party zealot, who contends for speculative opinion. Characters of this kind would be shocked and surprised to have it even hinted by an angel from heaven, that they are in a more dangerous state than the heathen, whom they have probably, with very little reluctance, doomed to everlasting misery for the crime of ignorance. They are punctual attenders of outward ordinances ; but unhappily *rest* there. They have not omitted an occasional reading of the scriptures ; but they have never *studied* them. Instead of "asking" in prayer the enlightening and sanctifying gift of the *holy spirit*, who is promised on these terms, and whose *office* it is to *lead into all truth* ! human commentators and expositors have been applied to for this purpose : *their* judgment is relied on ; *their* opinions are imbibed ; while, could

they exercise a small portion of discernment, they would learn from the contradictory nature of their opinions, that they have also failed to apply (as little children) to the SOURCE of all truth, for the gift of his "*spirit, which searcheth all things, yea even the deep things of God.*" The higher grade of this character has, in addition to these characteristics, a persecuting zeal : they have their heads filled with speculative theory, but there is no love in their hearts : the sacred fire has subsided into ashes and smoke : these are the characters whom the second coming of Christ, as the bridegroom of his church, shall surprise by stealth. They calculated on *other* circumstances than those which he has chosen, to bespeak his approach. They are surprised with the empty lamps of profession in their hand ; instead of being replenished with the holy fire of love, fed from the source of divine light, truth and wisdom.







*Picture of a Heart having the form
 (of) religion but denying the power thereof
 whose Truth is dead, whose love has become cold spec-
 ulation and theory. Again the Adversary renews his
 temptations, and if they should be listened to, the latter
 end of this heart is worse than its beginning.
 "Having a name to live but is dead."*

The fourth Heart represents one of whom the glorified Saviour thus speaks : “ I know thy works, that thou art neither cold nor hot.—I wish that thou wert cold or hot. So then because thou art *lukewarm* I will cast thee out. Such an one says, I am rich—I want nothing, and knoweth not that he is poor, wretched, miserable, blind, and naked. The language of the judge again is : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and anoint thine eyes with eye salve, that thou mayest see. As many as I love I rebuke and chasten : Be zealous therefore and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and sup with him, and he with me.” Such persons frequently pass through the mechanical business of religion with great punctuality. They go to church, and participate in the memorials of the Lord’s broken body and shed blood ; they also devote set times to read pious books ; and even the holy scripture is not altogether forgotten, but their favourite commentators must guide them through what appears to inexperienced vision deep waters and inaccessible mountains. This character has the dead form of religion—the living spirit is gone, or never existed

there. Such an expression of duty as, "Lord, *what wilt thou have me to do ?*" never breaks on the complacent torpor of that nominal professor. The outward means of grace are beautiful in their order, and all needful to build up ; but these privileges ought not to supersede the still more urgent duties of *searching the scripture, prayer and watchfulness* : the former may be compared to the golden candlestick ; but the latter is the holy oil which keeps alive the flame of devotion. The peculiar set of opinions they adopt have been handed down from their forefathers, just like any other property. They are called protestants because their remote ancestors protested against some glaring corruption ; but any corruption may exist for those who have a name to live, and are dead.





*Picture of a Heart relapsed into sin Which
has grieved the holy spirit & crucified the Lord
of glory afresh.*

*It were better not to have known
the way of righteousness than after having known the holy
commandment to turn from it. It is impossible for those who
were once enlightened & have tasted the good word of God & the
power of the world to come if they shall fall away, to renew them
again."*

This Heart exhibits that state of hopeless apostacy, which is characterized in holy writ by the imagery of "Trees twice dead, plucked up by the roots."

They have trodden under foot the means which God appointed for their salvation ; and they "have done despite to the spirit of grace : There remains therefore, no more sacrifice for their sin, but a fearful looking for of judgment, which shall devour the adversaries." It is *impossible* to renew them unto repentance *again* ; seeing they crucify the Lord of glory afresh, and put him to open shame.

Our Redeemer illustrated the hopeless case of the backslider by a parable. The evil spirit which had been driven out of a man, is represented by him as going about seeking *rest* ; and finding none, he saith, I will return to the abode from whence I came. The evil spirit knew well, that if he should be admitted a *second* time, he would have *rest*, for it would then be impossible to dethrone him. He seized a fit opportunity when the man was off his guard ; he gained admittance ; he entered the Heart which had once been his polluted habitation, and found it empty, swept, and garnished. This change had been effected by the holy spirit. Not only its native passions were gone ; but it was free from any trace of them : nay,

it was adorned with some of the graces of the spirit, instead of them. How lamentable, that at such a stage of advancement in the new life, the man should be lost, only because he had *neglected to watch and pray against the power of temptation!* How sad, that the subtle enemy should have taken advantage of the moment when he had *laid aside* that armour with which *the word of God was stored for his supply*. That evil one took to himself seven spirits more wicked than himself, in order to secure his continuance. These evil spirits, brought back all his former depraved passions, and perverted affections : and that Heart became the image of hell : and its latter end was worse than its beginning. Such characters are scattered as tares among the wheat : both are permitted to grow, and in some measure be associated, until the harvest, when they shall be cut down and gathered in bundles, to be thrown into the fire. Their self-tormenting *consciousness* of abused mercies is compared to a worm which dieth not ; and the inexorable wrath of God, which their *ingratitude* has kindled, shall be to them an unquenchable flame, to burn without purifying them *forever*.—There is no repentance in the abyss of outer darkness. Hope *there* assumes the name and character of *despair* : weeping, wailing, and gnashing of

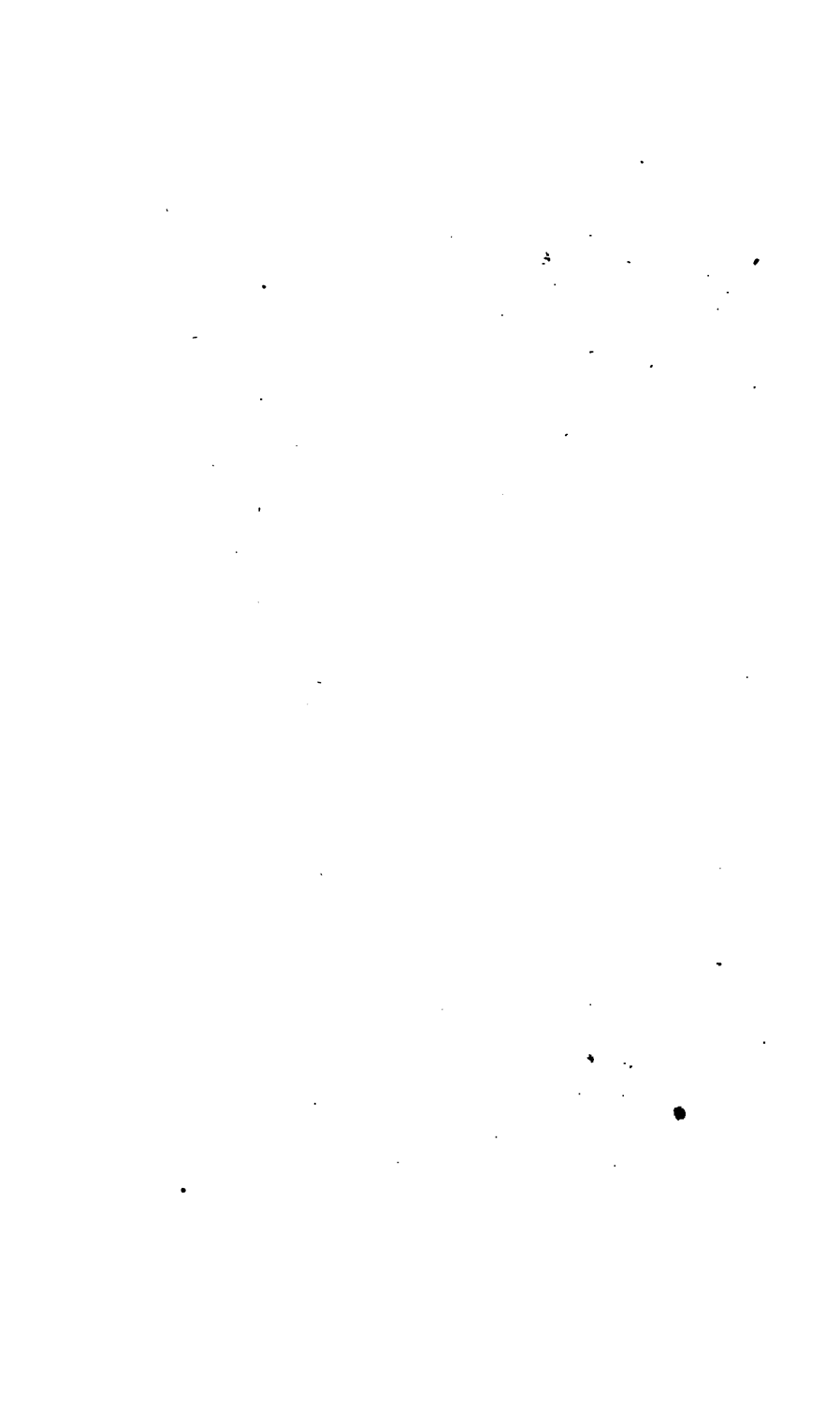
teeth, are the varieties of their experience. They weep at having refused instruction ; and rejected every offer of mercy. They wail, because of their folly and madness in selling their heavenly birthright for the base pleasures of sin. They gnash their teeth, for envy of those whom they see coming from the east, and west, and north, and south, to sit down in the heavenly kingdom, with Christ and his faithful servants, (who have denied themselves to follow him,) while *they* cannot procure even a momentary respite from their intolerable misery, aggravated by *self-reproach*. O dear youth, *turn ye, turn ye*, for *why* would ye create for yourselves an eternity of horror and despair, of weeping and wailing, when you are invited to join that happy company who surround the throne of the Majesty on high, singing his praise with hearts overflowing with grateful adoration ? The everlasting fire was *not prepared for you*, ye children of men, but for the Devil and his angels. O delay not, dear children and youth, to come to Christ, for he hath said, that “ *whosoever* cometh unto him, he will in no wise reject : *Whosoever will*, let him *come*, and take of the water of life freely.” Know ye not that ye were chosen by God to be conformed to the image of his son ?—The foreknowledge of God enabled him to know

that comparatively few would submit to the *terms* of salvation : they will neither strive *against* sin, nor *for* holiness : they will not *come* to Christ, that they may have life : they will not *repent* and *return* : any thing that requires self-denial they refuse to acknowledge : therefore, Christ says, his is a little flock. Few there be that find the strait gate, and the narrow way. *Pray* for faith, dear youth, for faith is the gift of God : without it, you cannot please God in any thing you do ; nor can you without it be saved. When our Lord healed the bodily diseases of men, he required their *will* to co-operate with his *power*. To illustrate this, the man who had a withered arm did not say, *I cannot stretch it forth*. When the Lord said, “*Stretch forth thine hand,*” had the man indulged reason instead of faith, he would have said, “how can I stretch forth an arm that has for many years been motionless ?” But the man had faith, and obeyed Christ ; and in making the exertion, (*thus giving evidence of his faith*) he was cured. The prodigal actually was *returning* with a penitent heart, when his father met him.

If the diligent maketh rich in temporal things, this is much more the case in a higher sphere of action. Paul compares the christian life to a race, in which the prize is kept in view, as an incitement

to the *utmost exertion*. "Looking unto Jesus, the author and finisher of our faith," we are to run our prescribed race, having laid aside every encumbering weight that might impede our course, or check our speed. Here is not only a voluntary surrender of all our worldly passions implied, but a straining of every nerve, in attaining the mark of our high calling. Again : 'The apostle compares the christian life to a warfare ; and the christian to a soldier fighting against sin and Satan, with the sword of the spirit ; satisfied with nothing short of a glorious victory over these enemies. Therefore, "be sober, be vigilant, for your adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour ; whom *resist stedfast in the faith.*"







The Picture of a Heart whose passions have been subdued by Philosophy.

"Behold all ye that kindle a light that compass yourselves about with sparks, walk in the light ye have errated and in the sparks ye have kindled this ye have at mine hand, ye shall lie down in sorrow." Isaiah 50.11.

The heart of the philosopher exhibits the subjugation of the meaner passions by the power of reason and philosophy. The study and love of science, history, languages, and works of master minds, have contributed to cultivate his mind and refine his intellectual taste. Every thing base in principle and gross in manners shocks and disgusts him ; he is as far removed from the grade of the sensualist as the lion is from that of the mole. Both are unregenerated animal nature ; but the one has in his studies and pursuits recognized mind, and the other body alone.

But after all, with this contempt. of every ignoble pursuit and sordid action, the splendid edifice of morals, taste, and imagination, which the philosopher has raised to immortalize his name, is built on a sandy foundation ; his own *unrenewed* will and affections being the only security of its existence. When all is calm sunshine, it wears its imposing aspect on high, as if it were for a length of time to be the admiration of every eye ; but the wintry storms of adversity—of bereavement—of disease, beat upon it ; and not being founded upon the rock of ages, it falls. Adversity finds the theorist unprepared for its bitter practical experience—bereavement of his idols, incurably lacerates his heart. He becomes disgusted

with life and society. His fine and susceptible mind, whose powers had been quickened by cultivation in that intellectual sphere which he unduly prized, has lost the objects on which his affections centred ; he sinks under the weight of his visitation ; he is the prey of melancholy, or subsides into a gloomy misanthropy. When the discipline of the Creator secures its design in turning such characters from the love of idols to the love of the SAVIOUR, to whom they are bound by every tie of duty, affection, and gratitude, they become burning and shining lights to the world ; such an one was Saul of Tarsus—such an one was Moses.

What is the proud name of philosopher but a sound ? They are theorists ; but *practical* philosophy is most frequently illustrated by true christians, and that in every rank of society. The poor cottager has here far outdone the philosopher ; his philosophy did not forsake, but fortify him at the hour of death. What is philosophy ? Is it not to be resigned and contented under every vicissitude of fortune ? Is it not to be possessed of that magnanimity of soul which is neither elated with prosperity nor depressed by adversity ? Is it not to meet death undismayed, not with stoical insensibility of his terrors, but with the conviction

that the Redeemer has deprived him of his sting, and the grave of its triumph? Is it not with the dark valley full in view, and when about to leave what the heart holds dear on earth, to be able to say "*I know in whom I have believed, and that he is able to keep that which I have committed to him against the great day.*"

Our Lord informs us, *that which is highly esteemed among men* (in philosophy and every other *mere profession*) is abomination in the sight of God. However amiable and accomplished the philosopher may be, God accounts him an ungrateful, wretched, miserable, poor, blind, and naked rebel, having a heart at enmity with revealed truth. God has appointed that Jesus Christ shall be the way through whom all must come; but the philosopher, like the sceptical Syrian, says of his unsanctified attainments, are not Abna and Pharpar, rivers in Damascus, *better* than the waters of Israel? God cannot look without abhorrence on a heart in which the evil passions still exist, however asleep they may be, while he has offered to bestow a power which is capable of expelling them; and nothing but a renewed heart he can own or behold with complacency. Unless ye be born *again*, O miscalled philosopher, ye *cannot* enter into the kingdom of God: other foundation

can no man lay than that which is laid, Christ Jesus. The ordeal which God has appointed to try men's works in the latter day, will reveal whether they have raised on it those Christian virtues which are compared to gold and precious stones, or those vain theories which are the creatures of their own device, and which, like wood, hay and stubble, are in their very nature unprofitable but as fuel to the fire. To the philosopher as well as to the sordid slaves of their passions, the call is, "*Awake* thou that sleepest ! arise from the dead, and Christ shall give thee light !"



The Picture of a Heart which has been regenerated, and is become the Temple of the Holy Spirit.

*"Blessed are the pure in heart! for they shall see God!"
"Ye are the light of the world"*

The Heart which has become a temple for the Holy Spirit, holds communion with the Father and the son, having peace and joy in believing !

The will and affections are changed into obedience and gratitude. The fruit of the holy spirit admits not of counterfeit. Love is the seal of its alliance to the holy one ; and the bond which unites the new creature to his whole, sinless, and ransomed family above, and on earth.

"If ye love me," saith the Redeemer, *"keep my commandments."* Happy they whose hearts are thus renewed after the image of the second Adam ! *Newness of life* bears witness that they are indeed the children of God. They trust with implicit confidence in the guidance of their glorified Head. His will prompts every action ; dictates every enterprize ; regulates every wish. Was he crucified to the blandishments of the world, which lieth in the wicked one ? Was he cold to its applause ; regardless of its censure ; dead to its attractions ? So are his members. Was he made perfect by suffering ? So are they. Did he bear witness to Truth, regardless of personal consequence ? So do they. Was he reproached without a cause ? So are they. The servants are as their Lord.

Wouldst thou be acknowledged, dear youth, by thy Lord, when he comes surrounded with hosts

of holy angels, to be admired by all who believed his testimony? Wouldst thou participate in the glory then to be revealed? Wouldst thou wear a crown which shall never pass from thee? Seekest thou to be one of those who shall be the first fruits of the first resurrection of believers? One of those whom thy Lord calls blessed and holy, in being made partakers with him of that rest which remaineth for the people of God; of that heavenly kingdom, where his will shall be done on earth as it is in Heaven? Art thou then that blessed youth, who walketh not in the way of sinners; nor standeth in the counsel of the ungodly; nor sitteth in the seat of the scorner; but whose delight is in the law of the Lord, meditating therein day and night? Dost thou hunger and thirst after RIGHTEOUSNESS? Dost thou pray for the guidance of thy Lord, and watch for the manifestations of his will, more than they that watch for morning? Is thy soul as a weaned child to the allurements of the world, sin, and self? Dost thou dig for truth as for hid treasure, seeking wisdom before all worldly honors, gains, and rewards? Dost thou prize those who are upright and virtuous, wherever, and under whatever circumstances they are found? Hast thou an eye to discover, and a heart to love the image of thy Lord, whether those who bear it in-

habit a hut, or adorn a palace ? Couldst thou have discovered a constellation of heavenly attributes in Him, who was born in the stable, and cradled in the manger of Bethlehem ? Couldst thou have discerned the divine root and offspring of David, in the lowliest plant of the Judean valley : in other words, art thou *free from the blinding sins of prejudice and worldly wisdom* ? As a little child, willing to be *instructed*, dost thou sit at thy Saviour's feet, to hear *his* words ? Then art thou, beloved youth, not far from the kingdom of thy Lord. Such characters, and such alone, shall enter therein. The good Shephèrd will bear thee, as it were, in his bosom, above the rough path of tribulation, which leadeth to rest and peace.— Those good angels, who are sent forth to minister to the heirs of salvation, watch over thee with unremitting care. Their benevolent natures rejoice, that a ransomed child of the human family should, by the mediation of Him they adore, approach nearer the throne of the Holy One than they.— There was joy throughout their hosts, on the day thou turnedst thy heart to seek their Creator.— When thy Lord's voice was heard amid the stillness of a cloud of witnesses, saying, “ *My son, give me thine heart,*” how did they rejoice, when thine heart replied, Lord, it is thine by creation,

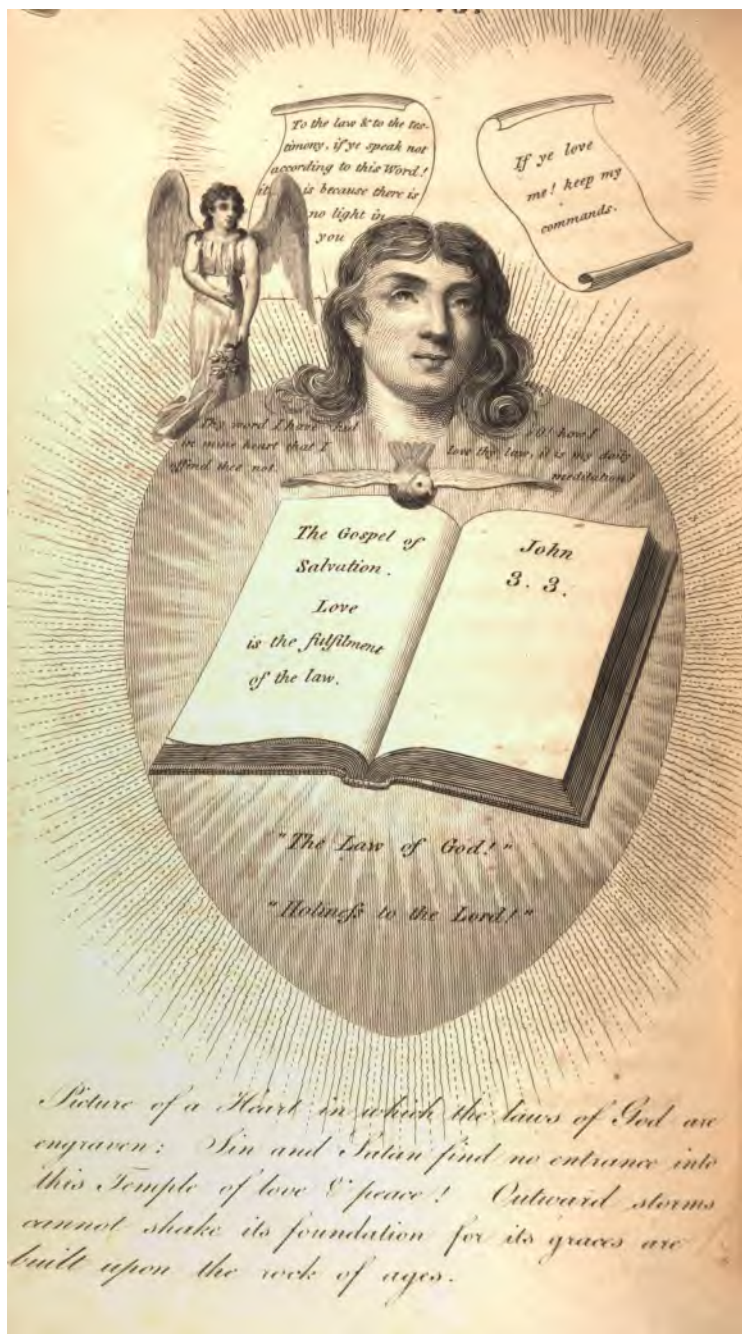
thine by redemption ; purify its affections, and accept of them all as thy living sacrifice, and my reasonable service ! But, I tremble at the thought ! Can it be possible, that these animating truths are addressed to a youth who is dead in trespasses and sins ? who is as void of the noble ambition of God's dear children as the brutes who live by instinct, and perish without hope ? If thou canst *not* answer in the affirmative to the preceding questions, thou art such an one. Perhaps thou makest thy boast, that thou art negatively good : that is to say, thou dost not commit glaring immorality. Admitting this to be the case, thou hast little cause of self-complacency : thou art convicted of that black, that monstrous crime, *ingratitude* ; and that toward thy first benefactor ; to love and serve whom, thou art bound by every tie human and divine.—Art thou willing and content to wear out thy term of probation, deceiving and being deceived ; living in open rebellion against the authority and law of God, which constrains thee by every noble motive to serve him here, and reign with him hereafter ? Is it thy voluntary lot to grovel amid the *perishable* enjoyments of *animal* nature, and at last experience that dust is thy portion ? Hast thou a human soul, and one spark of that spirit which was breathed into thy being with its life, and canst

thou slavishly endure the ignominious yoke of Satan's bondage, without one aspiring thought after *freedom from sin*—without one magnanimous struggle to assert thy *immortal* character and claims? Pluck out a right-eye passion—cut off a right-hand prejudice without hesitation, if thou wouldst yet be saved: let the vile idols on whom thou hast misspent thy service and worship, no longer provoke the holy one of Israel to anger. He cannot share thy heart with such abominations. Beware of procrastination: another, and another year hath the Father, at the intercession of his beloved Son, had patience with thee: another day, and he may say in his wroth, cut down the unprofitable cumberer of the ground. *Arise now*, O prodigal, and with a contrite heart return to thy heavenly Father from whom thou hast so long, so deeply revolted. If thou comest to him in the name of Christ, he will in no wise reject thee, for as his Majesty, so is his mercy to the penitent. O deceived youth, instantly determine—and having determined, linger not by the way—neither waste one moment in looking behind thee: danger is in delay—ruin in hesitation—and despair in turning back, none such being fit for the kingdom of God.

Should mountain-like difficulties arise in terrific

range to oppose thy return—should floods of tribulation threaten thee, fear not to go forward; these are unreal phantoms which the adversary has raised to frighten and seduce thee back to his bondage. Mountains oppose no barrier to *true* Faith! Many waters cannot quench *pure* LOVE!





Picture of a Heart in which the laws of God are engraven: Sin and Satan find no entrance into this Temple of love & peace! Outward storms cannot shake its foundation for its graces are built upon the rock of ages.

The Heart on which the laws of God are written, is in a more advanced stage of the new life than the former ; not that it is more enlightened, or more holy, or more devoted—but faith and the other fruits of the spirit are called into vigorous exercise in contending earnestly for the faith once delivered to the saints, and in bearing testimony to **TAUTĒ** in opposition to popular prejudice.

The Apostles of our Lord exhibited the higher grade of this matured stage of the new life.

With what patience did they endure opposition and wrong—with what magnanimity did they follow their Lord without the camp bearing *his* reproach ! With what zeal did they prosecute the glorious object they had in view, even the work which he gave them to do, in his name, and for his glory ! How disinterested were their works of faith ! their labours of love !

We are, says Paul, troubled on every side, yet not disheartened ; perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed. For our light affliction which is but for a moment, worketh for us a far more exceeding, an eternal weight of glory, while we look not at the things which are seen, but at the things which are unseen. Hear how the man who hath

the law of God written on his heart speaks :
 “ After that we had suffered before, and were shamefully entreated as you know, we were bold in our God to speak unto you the Gospel of our God with much contention, (or opposition.) For our exhortation was not of deceit, or of uncleanness, or of guile ; but as we were permitted of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God who trieth our hearts.

“ Neither at any time used we flattering words, as ye know ; nor a cloak of covetousness, God is witness. Nor of man sought we glory, neither of you nor of others, when we might have taken authority as the apostles of Christ ; but we were tender among you even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear to us. For ye remember, brethren, what labour and travail, for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe. And

ye know how we exhorted every one of you as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory."

Blessed, says our Lord, are they who are persecuted for *righteousness' sake*, for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and say all manner of evil against you *falsely* FOR MY SAKE. Rejoice and be exceeding glad, on their part he is evil spoken of, but on your part he is glorified.

Some of the attributes of this stage of the new life, may grace a mud-walled cottage. The humble cottager may be careful to observe the commandments of his heavenly Father to whom he prays for his daily bread; may train up his children to fear and love their Creator and Redeemer in the days of their youth; his heart may be pure, and his hands clean of dishonest gain; he may abhor a perverting bribe; and may so adorn the doctrine of God his Saviour that all who know him must acknowledge that blessed is the man who feareth the Lord and obeyeth his commandments.

The mother may so shine in her assigned sphere of duty, as to glorify her heavenly Father, having his laws written on her heart; she may

give an early direction to the will and affections, and establish the principles of her children; she may win their ductile minds to the love of noble and disinterested feeling and pursuits; she may represent vice in all its moral deformity so as to be an object of their detestation; she may sow the precious seed of the word in their hearts, as yet uncorrupted by the contagion of example; she may weed the moral soil, and plant therein the love of truth, integrity and virtue; she may watch over the growth of these buds of promise. The unmarried may evince the same characters of the new life, by ministrations of compassion, sympathy and benevolence to the desolate widow, the helpless orphan, the sick, the aged, and the friendless stranger.

Widows and women not having the care of families of their own, may do offices of love to the homeless and friendless—may, as of old, be fellow labourers in the Gospel, and wash the feet of the saints. Even the youth may show the law of God written on their heart; they may adorn the doctrine of their Lord by diligently seeking to know and do the will of God, and by abstaining from all appearance of evil. The young Samuel was, from his early childhood, devoted by his pious *mother* to the service of the Most High, and to that little one the Lord revealed

himself; for the child Samuel ministered before him in the temple; and was commissioned to inform old Eli of the punishment that awaited his sons, for they were exceedingly wicked in the sight of God; and the foundation of that wickedness was in consequence of the *false indulgence* of their father, who restrained them not, nor corrected them.

Our Lord was well pleased with the hosannas of the children on a certain occasion, when he said to his disciples, "have ye never read, that out of the mouth of little children God hath perfected praise?" There is something in the character and disposition of little children which the Lord loves. He referred to their simplicity, their implicit confidence, their obedience, their artless openness, their want of trust in themselves, their purity of mind, their absence of hypocrisy and deceit, their fear of offending, and their perfect sincerity, when he said, Suffer the little Children to come to me, and forbid them not, for of *such* is the kingdom of heaven.

Handwritten text in a cursive script, likely from a 17th-century manuscript. The text is written in a single column and appears to be a letter or a formal document. The ink is dark, and the paper is aged and slightly discolored. The handwriting is fluid and characteristic of the period.





*The picture of a Heart
which resists the temptations of the devil the world &
the flesh by those means which God has appointed*

*"Watch and pray, that ye be not led into temptation"
"He that is faithful unto death shall receive the crown of life!"*

'This Heart represents one who can say, "I have finished my course ; I have kept the faith ! Henceforth there is laid up for me a crown of glory."

In addition to the preceding stages of the new life, this veteran in faith and love, has stood steadfast when assaulted by the combined powers of darkness. His faith is unshaken, for it is built on the ROCK OF AGES ! That heart is fortified by a triple guard on the right hand, and on the left ; it *cannot* be taken by surprise, because its affections are centred in the Redeemer. There is no moment in which they are not exploring their treasure, or diffusing HIS blessings. His power to resist temptation is omnipotent ; for Christ, the wisdom and power of God, has become the wisdom and power by whom he is made more than conqueror. There is now no condemnation for such a character. Neither death nor life, nor any created thing, can separate him from Christ, the life-breath of his renewed existence. Divine light clothes him as with a glory. The earth is under his feet : he looks down upon the world as a conquered foe : he treads on serpents and scorpions, and all the powers of the enemy, and nothing can by any means hurt him. He is called and chosen, and faithful, and shall be of the first fruits of the first resurrection. *There* the remembrance of his



*• The picture of a Heart
which resists the temptations of the devil the world &
the flesh by those means which God has appointed*

*"Watch and pray, that ye be not led into temptation"
"he that is faithful unto death shall receive the crown of life!"*

[illegible]

suffering and sorrow hath passed away ; the days of his mourning and conflict are ended : what he sowed in tears he shall reap in joy. The Lord whom he loved even unto death, now wipes all tears from his eyes ; yea, he maketh that faithful servant sit down to meat, while he girds himself to serve him. Blessed ! how blessed ! are the dead who die in *the Lord*, who is their resurrection, their life ! Yea, saith the spirit, that they may *rest* from their *labors* and their *works* follow them.

Dear child, dear youth : Thy Saviour invites thee to become, by *regeneration*, such a noble specimen of the christian character. The same spirit which has here been admitted, cherished, and by whom the work of grace was completed, strives for admission to thy heart ; and wilt thou *grieve* and *resist* the heavenly Comforter ? Wilt thou still be a wretched imitator of the children of this world, who devour the husks of animal nature, and grub like moles in the earth for that which is to the worldling the root of all evil, and which never fails to pierce them with many sorrows ? Or wilt thou not rather aspire after the enjoyment of mind to which thy high destiny invites thee ? Compare the ignoble pursuits, the sordid character of the children of the world, the slaves of Satan, with the godlike fame of him who has subdued Satan, and

conquered self, and who gives glory, and honor, and praise, to Him in whose *name* and *strength* he won the victory.

Dost thou *expect*, dear youth, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven? Dost thou *pray* for this blessed lot at the end of thy days? This is not enough. Art thou willing to fulfil the *conditions* of thy reception there? Canst thou make those *sacrifices* which are indispensable to thy admission? Hear how the Divine Teacher illustrates this, to one who on a certain occasion said, *without reflection*, “*Blessed are they who shall eat bread in the kingdom of God.*” “A certain nobleman made a great supper, and invited *many*. At supper time he sent his servant to say, *Come*, for all things are now ready;” but instead of accepting this invitation with gratitude, they all with one consent began to make pitiful excuses. Each had to attend some sinister object, in which *self* was concerned. A piece of land prevented one from accepting the invitation; another allowed a still more frivolous pretext to be his apology; another found an equally absurd reason for a refusal. When the servant told these things to his Lord, the Master of the House was angry or indignant that they should slight his society and feast, and that too for paltry concerns of their own. The servant was sent to

bring from the outskirts of the city the poor, the lame, the blind. These gladly accepted the invitation ; but the servant told his Lord that there was room for more guests. The master of the feast then commanded him, saying, "go out to the highways and hedges, and *compel them to come in* that my house may be filled, for I say unto you, that *none of those men that were bidden* shall taste of my supper." The explanation of this parable is contained in the verses which immediately follow it. *Whosoever he be of you, that forsaketh not all that he hath, cannot be my disciple.*

In like manner the *prescience* of our Lord enables him to declare that comparatively *few* of the highly privileged will, on these terms, eat bread in the kingdom of Heaven, and if they refuse on account of self-interested motives, in any *relation or shape*, those who *they* may consider unworthy, shall supply their place ; yea, the heathen from the ends of the earth shall even, without adequate preparation, be compelled to come in rather than that the feast should be without guests ; rather than those hypocritical professors, who expected to arrive there by means of a *speculative* dead faith, unassociated with love and obedience, should partake of it, *This is the doctrine*

of thy Saviour, which an Angel cannot gainsay, nor reverse; but the time comes, saith the apostle, when they will not give heed to *sound* doctrine, having itching ears; that is to say, having no relish for that which demands sacrifice and obedience, but wholly giving themselves up to a curious intruding into those things which are kept secret, and shall remain so; as the nature and mode of the divine existence—the deductions of reason from the sovereignty of God, his decrees, and such like; these theorists *mistake* the shadow for the substance; they spend their lives in visionary speculations, without reflecting that while they thus trifle, they fail to give those *practical demonstrations* of their attachment which shall secure them an entrance into the kingdom of God. Your judge will not investigate the *orthodoxy* of your *creed*, but the *evidence* of your faith. He will not ask under what name or leader you rank yourself: not arbitrary power will divide between the sheep and the goats; their own *actions* will be made the *separating cause*. They who have done evil shall without one exception be found on his left hand, and those who have done good shall without fail be found at his right hand. To them on his right hand he shall say, “Come ye blessed of my Father inherit the kingdom prepared for you from the

foundation of the world !” He then enumerates the *proofs* which they gave of their faith and love to him. To those who are at his left hand he says, “Depart from me accursed, into everlasting fire *prepared for the Devil and his Angels*. When I was an hungred, ye gave me no meat ; when I was athirst, ye gave me no drink ; when I was a stranger, ye took me not in ; when I was naked, ye clothed me not ; when I was sick and in prison, ye visited me not ; for inasmuch as ye did it not to one of the least of these, my brethern, ye did it not to me.”

Seeing then, that this is the Truth ; and that ye have been duly warned of the consequence of slighting it, take heed that ye make your calling and election sure. In the language of the inspired Apostle, I entreat you, dear youth.* “Giving all diligence, to add to your faith *virtue*, to virtue *knowledge*, to knowledge *temperance*, to temperance *patience*, to patience *godliness*, to godliness *brotherly-kindness*, to brotherly-kindness *charity* ; for if these things be in you, and abound, they make you that ye shall neither be unsound nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is *blind*,

* 2 Peter, 1. 5.

and cannot see afar off, (or *the end*,) and hath forgotten that he is purged from his *old* sins. Wherefore rather, brethern, give *diligence* to make your calling and election *sure* ; for if ye *do these things* ye shall never fail ; for thus an *entrance* shall be ministered to you abundantly into the everlasting kingdom of our Lord Jesus Christ. Wherefore I will not be negligent to put you *ever* in mind of *these things*." The latter part of the verse I put to you in the form of a question : "*Do you know these things ? are you established in this truth ?*"



SECOND PART.

HAVING by the light of revelation endeavoured to show the necessity of securing personal religion; I proceed to illustrate the progressive, generous, and diffusive nature of Christianity, which teaches us, that even the hope of personal salvation, and the peace and joy which arise from that hope, are not to *engross* our attention, *limit* our exertions, *bound* our views, or *absorb* our feelings, these being no longer selfish, but social. We are now to participate in all the vicissitudes of that visibly separated, yet invisibly united body of which our Lord is the HEAD. Do you ask what causes produce visible separation, and what invisible ties unite the members to their head, and to each other? *Human* names, opinions, and inventions separate what is visible—love, obedience, and purity, unite what is invisible to the whole family in heaven and on earth. These being the only ties acknowledged by God, they only can survive that jealous flame which shall in

the last days make inquisition of every visible association: the wood, hay and stubble shall be consumed, and that which cannot suffer loss shall remain.

There is a time, dear youth, to be instructed into the rudiments of revealed truth; and there is a time when we are expected to bring forth out of the treasures which we have laid up, things new and old, for the use of the less privileged members of our Lord's household. Paul sharply reproves certain characters, whom he characterizes as *silly*, ever learning, and never able to come to the knowledge of the truth; the *whole counsel* of God being revealed for our instruction: of such persons our Lord said, "I have many things to say, but *ye cannot bear them now*." To such persons Paul alludes, when he would trace the nature of the divine priesthood of Christ which the mysterious king and priest of Salem prefigured many ages before. "Of whom," says he, "I have many things to say, and hard to be understood, *seeing ye are dull of hearing*; for when *for the time* ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are *such* as have need of milk, and not of strong meat; for every one who useth milk is unskilful in the

word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age—those who *by reason of use* have their senses exercised to discern good and evil.”

What must we think of that student who, instead of progressing to the varied, luminous, and decisive demonstrations contained in a self-illustrating science, should never attain to more than the knowledge of those scattered elements, without connection or result, which are found in its alphabet or rudiments? The Apostle John characterizes three stages of attainment: little children—young men—and fathers.

In the former part of this little book I have fed you with the milk which belongs to babes in divine knowledge; but remember, the same *progress* which takes place in the natural, is expected in the renewed life: “Leaving, therefore, the principles of the doctrines of Christ, let us go on to perfection;” let us not be of those whom the apostle reproves as *silly*—ever learning, and never taught; since the Word of God is revealed for the instruction of the lowest and least of the flock.

The glorious expectation of the latter-day renovation and restitution of all things, to which

prophets, apostles, and our Lord have especially directed the attention of believers, as an incitement to fidelity, watchfulness and patience, claim a full share of our regard.

With reference to this blessed hope of his second coming, our Lord's command is, "Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their Lord : Blessed are those servants whom the Lord when he *cometh* shall find *watching*."

At midnight, the season of darkness and security, when professors are slumbering, and the children of this world are fast asleep as to *this* expectation, the cry shall be heard, "Behold the Bridegroom! go forth to meet him!" This anticipation of latter-day glory was once the delightful experience of his servants, from the days of Enoch to John, whose vision in the isle of Patmos was a revelation of Messiah's Kingdom on Earth. The warnings, exhortations, promises, and consolation of the prophets and apostles, were all with reference to this reward of Messiah's sufferings, this crown of his glory, this consummation of his triumph. Our Lord, who knew the end from the beginning, foretold that there would be great blindness on this animating subject, in the latter times,

when transgressors are come to the full. Thus has he made watchfulness the subject of many warnings. Hence he declared, that as it was in the days of Noah and Lot, it shall be in the day when the Son of man is revealed ; for as a *snare* shall the manner of his coming be to the whole earth. The foolish who are ignorant of it, shall be surprised in the depth of carnal security ; and even the wise who believe in his coming as the Bridegroom of his Church, and who are thus far enabled to receive him, shall yet not meet him in the attitude of *watchful attention*. Whatever the unwise do, let us who are of the day, not sleep as do others, but *let us watch* and be sober, lest that day should overtake us by stealth.

The prophets, apostles, and our Lord, teach us *what* constitutes the blessedness of his Kingdom on Earth, which in its nature and character is Heavenly. One feature of its blessedness is the absence of all sin and temptation ; another is, the universal love, peace, holiness and unity, which shall prevail on earth, where the will of God shall be done as in heaven. " The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The whole earth shall be full of his glory. Then shall none teach his neighbour to know the Lord, for all shall know him from the

least to the greatest." John saw a ransomed and glorified host *above*, and they sung a new song of praise to the Lamb who had redeemed them out of every nation and people, saying, "Thou hast made us kings and priests unto God, and *we shall reign on the earth.*" Of these same faithful servants, our Lord had said while he was yet with them, "Ye are they who have followed me in the regeneration, and I have appointed unto you a kingdom, even as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." Again, "Ye shall sit on twelve thrones judging the twelve tribes of Israel."

Perhaps you imagine that God will enlighten this Blessed and Holy time with some new revelation, in order to produce this general knowledge, this perfect and uniform standard of belief and practice. No! "The word of the Lord endureth for ever, and this is the word which by the Gospel is ministered to you."

The sun constantly shines with the same degree of splendor. The reason why one time is darker than another to us, is the *intercepting* medium of clouds and *earthly* vapours. Thus also has the Sun of Righteousness been darkened in his going forth. But the secret of this universal change will be easy of solution, if we consider that all, from

the least to the greatest, shall seek "*to the law and to the testimony.*" Then the language of all shall be, "*By thee only will we make mention of thy name. The Lord shall teach us his ways, and we will walk in his paths.*" Jesus rejoiced in spirit when he said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes!" Why was the truth hid from the wise and prudent? Because human expositions led them to form other calculations than those of divine appointment. Why was it revealed to children? Because they had no preconceived opinion. They believed simply on the evidence of their own senses. Unity of spirit shall then supersede diversity of opinion. Love, the principle of unity, shall characterize all. The Church of Christ shall then be without spot or wrinkle, or any such thing; fair as the moon, clear as the sun, terribly surrounded with banners.

But before these things, or rather when the sign of them begins to appear, Satan, the adversary, shall come down to earth with great power, knowing that his time there is short. He would crush, *in its infancy*, this hope of all the faithful, which have been since the world began. But God prevents his evil design, by placing his purpose above

and beyond his reach. In studying with attention the testimony of our Lord and his apostles, you will learn that a false and deceitful spirit called Antichrist, shall practice and prosper ; even “ that wicked whom the Lord shall consume with the spirit of his mouth, and destroy with the light of his coming.” This evil spirit is characterized as a usurper, demanding a homage which is due to God alone. He is also a deceiving and lying spirit ; for were it not that mankind are deceived by his false reasoning, they would not be overtaken unawares by the coming of the Lord ; nor would that happy day of blissful expectation come upon them as a snare. This false spirit has taught many to follow his pernicious ways, by reason of which the way of Truth is evil spoken of. The inspired apostles testify, that Christ shall *again come in like manner* as he was seen ascending into heaven.—Antichrist teaches, that Christ shall not come in like manner as he went, but shall reign in spirit as he has done eighteen centuries on earth. Zion and Jerusalem, whose renovation to more than pristine glory formed the theme of their prophetic thanksgiving, Antichrist teaches are no longer realities, but figures of speech, to be applied to any thing but the LAND OF PROMISE. When our Lord and his apostles make mention of coming

down to dwell among men. Antichrist teaches that Earth means Heaven : that wherever Jews and House of Israel are addressed, connected with promised blessing, any order of professing Gentiles may engross these names ; those who originally owned them having been superseded by them forever. Antichrist moreover teaches, that an eternity of punishment, as the *well-earned wages of privileged* unbelievers, is quite a mistake ; the words eternal, everlasting, forever, being intended to convey the notion of a limited term : while the declaration that "their worm shall not die, neither shall their fire be quenched," describes in vivid imagery a hopeful stage of reforming discipline. The language of the Deceiver again is, "Ye shall not surely die."—The Lord may *change*, or cease to be holy, just, and true ; or your consciousness of *merited* punishment, may cease to accuse and torment you : perhaps your *immortal* spirit may die. Although Satan with all his artifice never could, never shall, pass that great gulph which separates the holy from the unregenerate, under *his* precept and example he has sufficient address to make the *deceived* imagine *they* need not despair. This is the doctrine of Antichrist the deceiver ; and many

shall it lull as an opiate to sleep, until they awake from their delusion in the fire which *never* shall be quenched.

I would not have been thus explicit in detailing the characteristics of Antichrist, had not the apostles said to those who are awake and watching, "*See that ye put the brethren in continual remembrance of these things ; namely, the second coming of Christ, and the efforts which the adversary of his kingdom shall finally make to oppose its first feeble struggles into existence. That the adversary has discountenanced, and well nigh discarded this doctrine which Christ and his apostles so sedulously taught, is no marvel ; for Satan, who knows that his time is short when these things begin to be signified, also knows that the kingdom of Christ shall be raised on the ruins of Antichrist.*

To be wise *above* what is written ; intruding into the secret counsels of the infinite one, is *prohibited*. To be wise up to *what is written*, "taking heed to the sure word of prophecy, which shineth as a light in a dark place," is *commended*. "*Secret things belong to God : things revealed, belong to us and our children.*" How shall we avoid having the *name* and *mark*, and *authority* of the Deceiver, unless we *know* the prohibited charac-

teristics of his doctrine, by contrasting the nature of it with the doctrine of Christ and his apostles.— We are solemnly required, nay commanded, to guard against them, unless we would drink of the wrath of God poured into the cup of his indignation forever ; and that, too, in the presence of the holy angels, and in the presence of the insulted Lamb. I subjoin, with cordial assent to them, the remarks of a latter-day luminary of the Church of England, written with reference to the state of feeling preceding the restoration of the covenant people of God ; an event synonymous with the Kingdom of Messiah.

“ When reasoning on righteousness and judgment to come, is forced on the ear of the present age, many may like Felix tremble ; but the convenient season for laying *these things to heart*, seldom arrives. The consideration that all things remain as they were, has acted as an opiate to lull the attention even of professors themselves, to the signs of the times. Where is the promise of his *coming* ? would not be confined to scoffers, did not decency prescribe silence.

“ It is time for professors to live in ceiled houses, but according to *their calculation*, the time is not come for the LORD’S HOUSE to be built. They are as secure and worldly-minded, as if no Bridegroom were expected.

“The religion of too many consists of being as good as *their neighbours*, and in doing no visible harm; and they expect to escape as it were with their neighbours, and suffer no harm, ‘*in the day of retribution, which shall burn as a furnace; when all the proud, yea all that do wickedly, shall be consumed as stubble.*’ Remember, dear youth, *your* blood shall be required at your own hand, if *you* are overtaken unawares. Be not deceived; for it is when *mankind say peace and safety*, that sudden destruction cometh upon them, and they shall not escape.’ Let not then the *universal aspect of security* which prevails, lull *you* asleep; for the Bridegroom cometh at a time and in a manner that few can discern. Hear what thy Lord saith; and thus at the mouth of two or three witnesses every word shall be established.

“I know thy works, that thou hast a *name* to live, but art dead. Be *watchful*, and strengthen the things that remain and are ready to die; for I have not found thy works upright before God.—Remember, therefore, how thou hast *received* and *heard*; and *hold fast* and *repent*. If thou wilt not *watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Blessed is he that is called to the MARRIAGE *supper* of the Lamb. Blessed and holy are they who have

part in the *first resurrection* ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Search the Scriptures ; watch, and pray, that thou mayest be enabled to say, with all those who love his appearing, COME LORD JESUS, COME QUICKLY..



INDEX.

Pride,	17
Covetousness,	20
Envy,	28
Anger,	30
Sloth,	38
Sensuality,	42
Intemperance,	47

First Stage of Regeneration,	53
More advanced state of Regeneration,	57
The form of Religion,	61
The Backslider,	63
The Philosopher,	69
Regenerated Heart,	73
The Laws of God written on the Heart,	79
The Heart of one who has overcome, &c.	85

Concluding Address,	93
-------------------------------	----

ERRATA:

- Page, 11, line 23 from top, for *life*, read *hp*;
- 30, line 21, for *singly*, read *single*.
- 35, line 10, for *mortals*, read *immortals*.
- 87, line 7, for *thy*, read *the*.
- 95, line 8, for *sciences*, read *science*.

☞ The reader is requested to correct the above errata.

184
55





Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: **AUG** 2002

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

